

THE  
**Lama-sabachthani,**  
 OR,  
**C R Y**  
 OF THE  
**Son of G O D;**

Useful at all Times, especially  
**For PASSION Week.**

AND

At all other Times for a *Devout* and  
*Pious Soul*, in its nearest Approaches  
 and Addresses to its *Saviour*, before and  
 after it comes to be an Actual Partaker  
 of the *Body* and *Blood* of its Redeemer.

L O N D O N:

Printed by E. Jones, for Samuel Lowndes,  
 against Exeter-Change in the Strand, 1689.

C R Y



For TASSIOY

A N D

At all other Times for a  
year, in its 100th  
and Address to its Secretary  
after it comes to bear a final  
of the Boy and a list of its

L O N D O N

Printed by E. Jones, for James, London  
against Henry-Chambers in the Strand, 1724.





To Her Most Pious and Sacred  
M A J E S T Y

Queen MARY,

*The Author most Humbly  
Offers and Dedicates the  
ensuing Enchiridion of  
a Crucify'd Saviour.*

*Madam;*

**W**Hen I consider the  
unexpressible Ho-  
nour I lately had  
of being frequently a Partaker  
with You at the Throne of  
Grace, in Your Chapel-De-  
votion at the *Hague*; Where,  
observing Your great Strength  
and Zeal of true Piety, ac-  
companied with a perfect Sta-  
bility

bility of Humility, Meekness,  
and Lowliness of Spirit, as a  
Compleat Follower and Imi-  
tator of our Dear Lord and Sa-  
viour Jesus Christ, whilst on  
Earth ; it struck such a Dint up-

*As S. Au-  
stin says,  
Melted  
down his  
Soul into  
Divine  
Affecti-  
ons.*

on me, and enforc'd  
such a Love of Reli-  
gion in me, that made  
me inspir'd to that  
height and Ecstasy of  
Devotion, and Inten-  
tion of Thought, that  
did not only, as it were, with-  
draw my Soul from all Com-  
merce with the Senses, but in a  
manner separate it a while from  
the Body: And made it, with the  
Apostle Paul, to have Anti-  
pasts of Heaven, and a frui-  
tion of Cœlestial Enjoyments.

Such Raptures, Elevations,  
and

and Influences of Anticipated Glory, as the Apostle had, had the Disciples of our Saviour, whilst their Great Lord and Master was Predicting and Communicating his Passion to be an abiding Commemoration of himself amongst them, after his Ascension into Glory, as it is largely set forth by our Saviour himself throughout the Sixth Chapter of *John*.

And as it was observ'd of *Peter*, and the rest of his Brethren, in the Transfiguration of our Saviour on the Mount, that when he Pray'd earnestly to his Father, the Fashion of his Countenance was alter'd, which did beget immediately in them such a Participation of Raptures, and Ejaculations,

that made them very unwilling  
to relinquish the Place, where  
they had enjoy'd such a Bea-  
tifulical Presence.

The like have I perceiv'd in  
Your Majesty's Countenance,  
as if it spake aloud the very  
language of Your Divine Soul,  
that made mine always wish, in  
its Publick Devotion, to live in  
the Presence of so Great and so  
Glorious an Exemplar.

No less perfect are all these  
Cœlestial Qualifications in Your  
ever Ador'd and Dearly be-  
loved Sister; to enumerate them  
again were but Tautology;  
they are all so essentially com-  
pact in You both, that modest-  
ly and justly You are the Glory  
of the Universe. The Hypo-  
statick Council of Heaven ha-  
ving

ving Decreed it from all Eternity, that You Two should be Leaders and Patterns to all Sincere and Devout Subjects and Christians, in all Virtue, Piety, and Holiness, and that they be close Imitators and Followers of You, as You are of Christ.

This makes it transcendently the Felicity of all Humble, Pious, Souls, to have two such Matchless Guardian Angels walk before us, and to be eminent for God in Your Generations, as the afore said *Mary* and *Anna*, the Mother of Jesus and Prophetess of our Lord.

How much more glorious must the Protestant Religion necessarily appear in You, Madam, now You are, by the All-wise Providence of the great God,

God, most happily arriv'd at the  
Zenith of Sovereignty, whose  
Sovereign Beams have already  
dispers'd all those Clouds and  
Mists (nay Storms & Hurricans)  
of *Popery*, that of late had like  
to have subverted and over-  
whelm'd these Nations into a  
Bloody Deluge by Massacre  
and Murder, had not God re-  
serv'd Your Majesty for such a  
day as This, and brought You  
safe through the dangers of the  
Seas, and plac'd Your Royal  
Person, with King *William*, on  
the Imperial Throne of Your  
Ancestors, whose undaunted  
Magnanimity and Resolution,  
by the Omnipotent Power of  
the Almighty, hath procur'd  
this re-establishment for us a-  
gain; That when all our hopes  
were

were sinking in the Autumn of  
Despair, God was pleas'd  
through him, by a Stupendious  
Miracle, to restore us again,  
without the tedious and cruel  
Sieges of War or Blood, to a  
Protestant Settlement and Bless-  
ing.

This is the only cause, that  
emboldens me to present to you  
the following Meditations and  
Contemplations of the Agony  
and Crucifixion of our Blessed  
Lord and Saviour Jesus Christ,  
Entitled, **The Hana-sabach-  
thani, or, Cry of the Son  
of God**, wherein I have en-  
deavour'd, as succinctly, and as  
perspicuously, as possibly I could,  
to set forth every Action and  
Transaction of the Chief Priests,  
Scribes, Elders, and Soldiers, to-  
wards

wards their accomplishing of  
their wicked Design in perfect-  
ing of the so much hunger'd for  
Crucifixion of our Dear Lord  
and Saviour.

How he was hurry'd and  
carry'd from one Place, Court,  
and Council, to another, Spit on  
and Buffeted in one, Array'd  
and Rob'd in another, Scourg'd  
and Crown'd with Thorns in  
another, mock'd and derided in  
all, but acquitted and discharg'd  
by none, and yet not found  
guilty of Death in any.

I have follow'd the Evange-  
lists as close as I could, and have  
rank'd them, as well as I am able,  
in so small a thing, and have  
made the Rough Draught as  
like the Original, as I can pos-  
sible, in suitable Expressions, and  
ear-



earnestly beg of God it may please all, and displease none, being all Divine Truths.

I most humbly present it to Your Majesty, hoping it may receive a Candid and free Acceptation from You. It will lie in a little room in Your Closet, and at the Table of the Lord, being more fitted for the Heart of a Devout and Pious Soul, than Voluminous, therefore may be as the Viand of the Soul in its nearest Address to its Saviour, before and after it comes to be an actual Partaker of the Body and Blood of a Redeemer, whom I have endeavour'd to Delineate as well as I am able, in so small a Tract, in the utmost extremity of his Crucifixion; in his Agony and  
Bloo-

Bloody Sweat, on his Cross  
and Passion; in his Death and  
Burial, and there left his most  
Precious Body in the Grave, with  
Holy Angels, to attend his Call:  
I may hereafter presume to  
Write of his Glorious Resurre-  
ction and Ascension also, if I can  
find my weak Endeavours are in  
any degree useful, according to  
the Pious and Honest Intention  
of,

MADAM,

*Your Majesty's Most Obe-  
dient, and for ever  
most Devoted Hum-  
ble, Servant,*

**Anonymus.**

Lama-Sabachthani :

OR, THE

C R Y

OF THE

Son of G O D.

**H**ear, O Heavens, and give  
 ear, O Earth, for the Lord  
 hath spoken it. O, what  
 is this I hear? The Voice  
 of the Son of God in the grievous  
 Agony of his Soul, just breathing  
 out his last, and crying to his God;

B

nay,

Bloody Sweat, on his Cross  
and Passion; in his Death and  
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 Agony of his Soul, just breathing  
 out his last, and crying to his God;

B

nay,

may, his Father to sustain and comfort him; either, O Holy Father, take from me this bitter Cup of Vinegar and Gaul of thy high Displeasure, or else forsake me not in the time of my drinking this bitter Potion.

Where is the Cry of the Son of God, the Saviour of the World? O where? Where? My distracted Soul, Where? Where shall I run? Where shall I fly, to find my Saviour? Whom shall I enquire of? Where shall I go? Whom shall I

*Flesh.* find to direct my perplexed Soul? It's dark, stormy, and tempestuous. If it were never so dark and dismal, I will go. I cannot longer stay. Thou art warm and safe in Bed, and within doors, why shouldest thou disturb thy self? Peace, lye still, and take thy rest: I may lye still, and slumber a little, but I cannot rest. *I sleep, but my Heart waketh.* Hark! Hark again! *It is the Voice of my Beloved, that*  
cry-

cryeth out, and he knocketh as he passeth by, to see whether I will receive him, and let him in: I hear him speak:

*Christ passeth by to the Garden of Gethsemane.*

*Open to me, my Sister, my Love, my Dove, my Undeiled, for my Head is filled with Dew, and my Locks with the Drops of the Night. Lord! what's the matter? What makes him abroad now? What's the matter? I am sure, more than ordinary; I will rise, and let him in. Thou hast put off thy Clothes; how canst thou put them on in the dark? Moreover, thou hast wash'd thy Feet; why should'st thou defile them again? I stand not upon these Curiosities of my sinful Flesh, that must e're long crumble in the Dust. My Beloved hath put in his hand by the hole of the Door, and my Bowels are troubled for him; I cannot rest; I must and will rise.*

I have opened the Door to my Beloved, but he is withdrawn, and

is gone: My Soul even faileth within me. I hear a confused Noise at a distance. I called after the Noise, but he gave me no answer; and I have sought for him about the door, but cannot find him; well, I will after him. I stand not upon the exactness of Dress, nor the danger of the Night. I will along the Street, and, as near as I can, follow. A truly gracious Soul, touch'd once with the love of God, will follow him at his Call, and no hazard or difficulty can obstruct or hinder its eager pursuit after its dear *Jesu*, the good Shepherd of its Soul. *My Sheep hear my Voice, and they follow me*, John 10. 3, 4.

*Christ  
commits  
the care of  
his scatter-  
ed Flock to  
Peter.*

Pardon me, if I here make a little digression, and anticipate the words of our Saviour to *Peter*. Happy art thou, O *Peter*, that the Saviour of Souls deems



deems thee worthy to be his deputed Shepherd, and commits his Flock to thy vigilant Care, before he left the World; they were near and dear to him, they were the purchas'd of his Soul; *He carrieth his Lambs* (his tender Lambs) *in his Arms, and gently leadeth those that are with Young*; therefore, Peter, you very well know the value I have for them, and the belief I have in you: Take care, I say, to feed my little Flocks beside, or near, the *Sheepcote*. *Do you love me? Do you love me more than all? Yea, Lord, thou know'st that I love thee. Then feed my Sheep, feed my Lambs, and see that none of them be lost: I know all their Names, and I bear them all in my Heart, as the High-Priest did the Tribes in his Breast, and I carry them all to Heaven with me, whether I am now preparing with all speed, after I have eaten with you.*

*Do you love me? Do you love me more than all? Yea, Lord, thou know'st that I love thee. Then feed my Sheep, feed my Lambs, and see that none of them be lost: I know all their Names, and I bear them all in my Heart, as the High-Priest did the Tribes in his Breast, and I carry them all to Heaven with me, whether I am now preparing with all speed, after I have eaten with you.*

*Where I am, there they shall be also.*

*And it came to pass, when Jesus had finished all these sayings, he said unto his Disciples, Ye know, that after two days is the Feast of the Passover, and the Son of Man is betrayed to be crucified. Then assembled together all the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High-Priests, which is called Caiphas, and consulted, that they might take Jesus by subtilty and kill him, but not on the Feast day, lest there be an uproar among the People, Matth. 26. For Annas the High-Priest had, at that time, agreed with Judas to betray his Master, and had given him thirty pieces of Silver out of the Treasury, and Judas with them craftily concluded, it should be in the Night, for better security, and freer from disturbance.*

Now

the Son of God. 7

Now the first day of the Feast of unleaven'd Bread being come, the Disciples came to Jesus, and ask'd him; Where he pleas'd they eat the Passover? Jesus saith unto them, Go, two of you into the City to such a man's House, and tell him, The Master saith, My time is at hand: I will keep the Passover at thy House this night. Accordingly they went, and made ready the Passover, and when even was come, he sate down with the Twelve, and as they did eat, he said, Verily I say unto you, that one of you will betray me; and they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I? And he answered and said, The same that dippeth his hand with me in the Dish, shall betray me.

The Son of Man goeth, as it is written of him, but wo unto that Man, by whom the Son of Man is betrayed. It had been good for that man, if he had never been born; Judas, being near unto our Lord, and

hearing this sharp precaution, and the fore-knowledge that his Master had of his design, would seem, before the rest of the Disciples, to be as innocent of the thing, as any of them that were so exceedingly troubled, and therefore ask'd his Master, *Is it I?* Not thinking that Jesus could, or, if he could, that he would, point-blank charge him with it; yet notwithstanding, his Master said, *Thou hast said:* Now Judas was startled at all this, yet, for co-

And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my Body which is broken for you, this do in remembrance of me; and he took the Cup in like manner, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is the Blood of the New Testament, shed for many for the

## the Son of God.

9

remission of Sins. But

I say unto you, I will not  
henceforth drink of the

Luke 22.  
20.

fruit of the Vine, till I drink it new  
with you in my Father's Kingdom.

And when they had sung an Hymn,  
they went out. Jesus saith unto them,

Ye shall all be offended because of me  
this night; For it is written, I will

smite the Shepherd, and the Sheep  
shall be scatter'd. Peter saith, Tho'

all be offended, yet will not I. Jesus  
saith unto him, Before the Cock crow

twice, thou shalt deny me thrice.

Peter saith unto him, I will be with  
thee, my Lord, both in Life and

Death.

And as Itai said to David, As the  
Lord liveth, and as my Lord the

King liveth, surely in what place the  
Lord my King shall be, whether in

Death or Life, even there also will  
thy Servant be, 2 Sam. 15. 19, 20, 21.

And as Ruth said to her Mother-  
in-Law Naomi, Entreat me not to

leave thee, nor to return from follow-  
ing

*ing after thee, for where thou goest, I will go, where thou lodgest, I will lodge, thy People shall be my People, and thy God, my God; where thou dyest, I will dye, and there will I be bu-*

*Ruth 1.  
16, 17.*

*ried. The Lord do so to me, and much more also, if ought but Death part thee and me. Saith Peter, So is my Heart knit to thee, dear Master. Peter, I know that thou lovest me, and therefore Satan hath a desire to sift thee, and try thee, as he did Job; but I have prayed for thee, that thy Faith fail thee not, Job ch. 1.*

*Then Jesus goeth to Gethsemane, for his hour being now come, and taketh with him only three of his Disciples, Peter, James, and John, they being the three appointed by their Lord and Master to see the said Tragedy. Peter, because his chief Disciple, to whom he should commend the Care of his Church, which e're long was to suffer great Persecution. James, the last of the Disciples, yet the*

the first that was to suffer for the Gospel's sake, and therefore most fit to see his Master betray'd, that his Master's meekness and patience in suffering might be a pattern and example to him, who e're long must follow. And *John*, the most beloved Disciple of *Jesus*, whom *Peter* ask'd his Master; But of this Disciple *that lean'd on thy Breast at Supper-time*, and first said, *Whom is it, Lord, that shall betray thee? What shall this man do?* Saith *Jesus* to him, *If I will that he tarry till I come, what is that to thee? Follow thou me.* Yet, most Holy *Jesus*, thou, that knowest all things, probably for such-like Reasons took these only along with thee, and said unto them, *My Soul is exceeding sorrowful, even unto Death: Tarry ye here, and watch with me.*

*And he went a little farther, and fell on his face to the ground, and prayed, O my Father, if it be possible, let this Cup pass from me, nevertheless*



*theleſſ, not as I will, but as thou wilt ;*  
 For tho' *Jeſus*, as Man, fear'd the  
 approaching danger that was com-  
 ing upon him, and juſt now ready  
 to ſeize him, and therefore was, in  
 this great Agony, *sweating drops of*  
*Blood* falling to the ground ; yet, as  
 God, it was mutually agreed upon  
 already in the great Court of Hea-  
 ven, between his Father and Him-  
 ſelf, that this was the only way could  
 be found out for the Redemption of  
 fallen Man.

*For God ſo loved the World, that*  
*he gave his only begotten Son to death*  
*for it, that whoſoever believeth in*  
*him, might not periſh, but have ever-*  
*laſting life ;* therefore, as God, God-  
 Man was reſolv'd to fulfil his Fa-  
 ther's Will. *Father, all things are*  
*poſſible to thee, but if this Cup ſhall*  
*not paſſ, Thy Will be done, O Holy*  
*Father.*

*And he cometh to his Diſciples again*  
*a ſecond time, but, finding them aſleep,*  
*ſaith to Peter, Simon, Why ſleepeſt*  
*thou ?*



*thou? Could not you watch with me one hour? You know what I have pray'd for already. Watch and pray, now, lest you enter into Temptation. The Spirit indeed, Peter, I know, is willing, but the Flesh is weak.*

O Holy Jesu, what Sweetness and Love is this of thine, that even at the very minute that thou wert to be betrayed, thou shouldest pity the Infirmities of thy Servants, that even now thou hadst commanded to *watch and pray*, and yet, even in this very last minute, found them sleeping; one would rather have thought, thou shouldest have been extremely angry with them, but, instead of that, thou excusdest their fault. This sweetness, and this behaviour of thine, and compassion of Human Infirmities, *will draw all men to thee.*

Christ knew at this time, that shortly he was to suffer for the Sins of the whole World, in what nature and kind soever, as to the aggravation

tion and heinousness of them; and might he not then very well pass by the Infirmities of his beloved Disciples, when he knew, that their Sleep proceeded partly from their Trouble and Sorrow.

*Jesus leaveth them again, and goeth a third time, and prayeth more earnestly, and cryeth louder, and sweateth much greater drops of Blood, than before. O Righteous Father, if it be possible, let this Cup pass from me, but yet, Holy Father, thy Will be done.*

*The devout Soul bearing the Cry, seeketh after our Saviour.*

O my Soul! where am I? Where? O Watch-men! Where am I? Where is my Beloved? Where is he gone aside? My Soul melteth away. I hear his Cry, but I know not where to find him. I am sure, it's his Voice, but I know not which way to go; the dark night hath conceal'd him from my Sight, but not from my Heart: His Cry pierceth my Soul. O good Watch-

Watch-men ! Dear Watch-men !  
*Where shall I find him, whom my Soul  
loveth, and longeth for ? Hark ! Hark !*  
He cries louder and louder. Help !  
Help ! What's the matter, dear  
Saviour ? I cannot find thee ; I  
know not where thou art ; some-  
times thy Voice seemeth near, and  
sometimes farther off ; sometimes  
on this side of me, and sometimes  
on that ; sometimes before me, and  
sometimes behind ; whether from  
the Walls and Vaults of *Jerusalem*,  
or whether from the Brook *Cedron*,  
or from the Trees in the Garden, or  
from all these places together, these  
uncertain Sounds and Eccho's come,  
I know not ; they perplex me, and  
confound me. I cannot find thee.  
I know not where thou art. Direct  
me, Lord, the way. I know, Thou  
art *the Way, the Truth, and the  
Light* ; but I know not where to  
find thee, thus at a distance, this  
dark night. Direct me, Lord, the  
way. *Speak, dear Lord, and thy*  
Ser-

*Servant heareth.* My Soul is attentive to thy Call, but I am not able to bear longer thy Cry. O quickly! Dear Saviour, quickly! Tell me, but where I shall find thee. What! No Directions yet, dear Jesus! O, dear Watchmen, for the Lord's sake! for my dear Saviour's sake! for my poor Soul's sake! tell me, tell me, for why should I be as one that turneth aside from the Flocks of thy Companions.

Saith the Watch-men, we cannot longer endure to hear thee cry, and make such moan. We suppose you may find him in or about the Garden of Gethsemane. We believe the Cry comes that way. We can hear it easily, but it is beyond our Bounds; we must not, nor dare not, go beyond our own Precincts, especially without the Gates of the City, and more especially when there is so great a Noise and Tumult abroad; we know not, how soon there may be an Uproar here, and there-

therefore we must keep our Posts upon Life and Death, let what will come of it; otherwise some of us would go along with you, to direct you, and light you along; but that is the way. I, but are you sure the Cry and Noise comes from thence? That we are not sure; but this we are sure of, That a great Company and Multitude of Soldiers ran that way, and said nothing, but ran apace, whispering amongst themselves: Some carry'd with them Swords, others carry'd Staves, and others carry'd their own Arms. We believe it's some great matter they are gone about, they carry it with so much Secrecy, as they go along; but we cannot think it is for *Jesus* of *Nazareth*, because we did see *Judas*, one of the Lord's Disciples, amongst them. Hark! the Cry is lower indeed now. I don't know what to think of it, but there's the ready way.

O,

*Soul.*

O, my dear Lord, have I found thee! What, in Blood, in the depth of thine Agony, with violent Sweats, and drops of Blood running down thy Face, and crying to thy Father too? What's the matter, dear Lord? Speak quickly to my Soul, or else I sink and dye; I cannot longer forbear, having run my self quite out of Breath with thy grievous cry. Grievous indeed it must needs be, that maketh the Son of God sweat, and cry and bleed thus.

*Christ.*

I am striving, and struggling; praying, sweating, and bleeding for thy Salvation, with my Father's Wrath and Indignation; but thy sins are so great, so hainous, and grievous, that nothing will satisfie him but thy eternal Death, which thou, alas, art never able to endure, the Wrath and Indignation of an incensed and enraged God against thee. I have been pleading and interceding with my  
Hea-

Heavenly Father, offering up strong Prayers and Tears for thy Atone-ment ; but all will not do: A Life must be given, and I have offered my own, if nothing else will satisfy. *Not my Will, but thy Will be done.* It must be so, and the unalterable and uncontroled Decree of the Almighty must be fulfilled, and I come willingly, *as in the Volume of the Book it is written of me, to do thy Will, O God ;* And behold here they are, to whom I am betray'd. *Whom is it you seek for, Soldiers, with your Lanthorns and Torches? Whom is it you look for? Jesus of Nazareth? I am he.* What gaze you for? I tell you, I am he.

The Signal was before agreed upon, That whomsoever Judas kifs'd, him they must seize ; therefore the strict Order before concluded of, and delivered to them, must punctually be observed, lest a Discovery should be made, and they seize the wrong, and the King of the Jews.



Jews make his escape. The Plot being laid thus cunningly and warily beforehand, they must not too rashly nor unadvisedly proceed, but stood looking earnestly till the Signal should be given. *Judas, tho' the dark Night conceal me from thy Sight, yet here I am: The hour is now come, that the Son of Man must be betray'd into the hands of Sinners.*

*Judas be- tray'd him.* Then *Judas* came, and cry'd, *Hail, Master!* and

*you come thus, with Swords and with Staves, Judas, as if I were a Thief and a Robber? And they began immediately to spit in his Face; and one of the Soldiers smote him on the Cheek with the Palm of his hand, and asked him, who struck him. But Jesus said to Judas, take me, and lead me away, and thy own Salvation too. I have a Baptism to be,*  
bvp-



baptiz'd with, and O, how I long till it is accomplisht.

But Peter, as soon as he saw what inhuman rudeness they offer'd to his Lord and Master, hastily drew his Sword, and cut off

Peter endeavours his Master's Rescue.

one of the Ears of the High-Pr. Servants. Then Jesus rebuked Peter, and said, put thy Sword up into the Sheath; He that useth the Sword, let him perish by the Sword: The Cup that my Father giveth me, shall I not drink it? John, ch. 18. v. 8. 11.

Thinkest thou not, Peter, that if I would resist, I would pray to my Father, and he would presently give me more than twelve Legions of Angels to rescue me; but how then shall the Scriptures be fulfill'd? And it pleased the Lord to bruise him, and put him to Grief, when his Soul shall make an Offering for Sin, he shall see his Seed; he shall see of the Travel of his Soul, and be satisfied: By his knowledge shall my Righteous Servant justifie many,  
for

for he shall bear their Iniquities, Isa.  
ch. 53. v. 10, 11.

Malchus's  
Ear heal'd.

But stay, O *Malchus* !  
what, wilt thou still per-  
sist in this bloody Deed  
and wicked Proceedings? Wilt thou  
not hear the Voice of thy God in  
this Fray? Thou shedd'st but a drop  
of Blood from thy Ear, and thy Sa-  
viour sweats, not only drops of  
Blood in his Agony, praying for thy  
Soul, but also his Heart bleeds for  
thee, and he takes immediately  
Compassion of thee, and *stretch'd*  
*forth his Hand and cur'd thy Ear*? And  
could not this Miracle of the Lord  
of Life toward thee work perfectly  
upon thee to endeavour thy Physi-  
cians Rescue? but still wilt thou go  
on to drag and hale him before the  
Judge? Will not the immediate  
Touch of the Hand of God cure thy  
wounded Soul, as readily as thy  
wounded Body? Will not this Mi-  
racle of *Christ*, and Love of his to  
thee, persuade thee, That he is *Christ*  
the

the Son of the Living God? Wilt thou remain ignorant still of thy Saviour and Salvation? How many of the Multitude that follow'd *Christ* would have thought themselves happy to have been blest with such a Touch? yea, that it might be but the *Hem of his Garment*. Well, if thou wilt still proceed in persecuting him, he will proceed in praying for thee, with the rest of thy Confederates.

*Peter!* was this the effect of thy Passion, just rous'd from sleep, and begin to fight? When saw'st thou such Weapons used in my School? Was ever any thing but Prayers and Tears my Defence? Hast thou over-slept, and neglected thy God, and now fall immediately to fighting? Couldst not *thou* and thy Brethren *have watch'd and pray'd with thy Saviour for one hour?* especially when wak'd and stirr'd up by thy Master, and when he had  
so

*Christ re-  
proved  
Peter.*

so lately told you the time was at hand in which he must be betray'd, and by one of thy Brother Disciples. Shouldst not thou rather have endeavour'd to have watch'd the time of his coming, and dissuaded him from his intended Wickedness? especially when thou hadst seen thy Saviour exceeding sorrowful, even to Death. Was he earnestly praying, and in his Agony sweating drops of Blood, dropping upon the Ground for thee? And couldst not thou be watching for him? but sit sleeping upon the Ground with the rest of thy Companions. Or if you had been so extremely sleepy, could you not have took your turns one after another? This, *Peter*, is great neglect of so good a Master. Was he striving, and struggling, sweating, and praying to his Heavenly Father, for thy Soul, and couldst not thou be watching of his Body? But he, being upon the Work of Salvation, excuses thy Infirmary, from the Consideration

tion of thy frail human nature, that was not able to undergo one single hours watch. I know, *Peter, thy Spirit is willing, but thy Flesh is weak.*

How ready and willing is the Saviour of the World to accept of any drowsy inclinations, or endeavours of his Servants, in his Service, if their Hearts be but sincere. The Disciples slumber, yet Christ trims their Lamps. O infinite Love of the Son of God ! to excuse and save poor drowsy Sinners : For this Cause was he *toucht with our infirmities*, and took upon him our Human Nature. This was the Cause of our Saviours interceding for us with his Father for our Lives. O infinite Love of the Son of God ! *that whilst we were yet Sinners, Christ dy'd for us.*

Now let us follow him to the *Judgment-Hall*, and not, like *Peter*, stand at a distance from him, and at

*Carry'd to the Judgment-Hall to be arraign'd, but first to*

*Annas's House.*

C

last

last deny him, but rather be a sharer with him in his Death, and pray, with the Thief upon the Cross, for Eternal Life.

They carry him first before *Annas* the High-Priest, *Caiphaz's* Uncle, and in the way to his House, to see what he could find against him. This was one of the Great Council, that consulted how they might take *Jesus of Nazareth King of the Jews*, and put him to Death. This was he, that deliver'd to *Judas* the thirty pieces of Silver out of the Treasury; after they had all agreed upon it; but when he was brought before him, and he saw the Witnesses could not agree together upon their Examination, that they might have longer time to lay their Heads together, and more readily agree in their Accusation, sends them to his Nephew *Caiphaz*, they being both *High-Priests that year*.

When he comes before *Caiphaz*, he Examines him, and finding they  
could

could not yet agree in their accusing him, rather than he should want full Witnesses against him, and for that let him go; he with the rest of them that were Assembled together for the very purpose, all the High-Priests and Elders, and the Scribes, for many there were that did bear false Witness against him, but *their Witnesses agreed not yet together.*

Now the Great Assembly being all met, as I said before, to this very end and purpose, & consulted and agreed thus farther of him: He hath of late raised *Lazarus* out of the Grave, after he had been four days dead, and began to stink, and many of the *Jews* believe on him already, from the Miracles that he daily sheweth amongst them, and more especially for this Miracle that he wrought even now, of raising *Lazarus* from the Dead; and it is not barely a Report, to make a noise for a while, but it is, as to Matter of

C 2                      Fact,



Fact, a very great Truth and a Miracle, for some of us both heard him say at the Graves Mouth, *Lazarus, come forth*, and he immediately as soon as this Man had call'd thus to him, *he that was dead came forth, bound hands and feet, with Grave-Cloaths about him, and a Napkin upon his Head*; And this Man Jesus commanded some that stood by to loose him and let him go; and many of the Jews that were there believed on him, and went away with Mary and Jesus; but we came to acquaint you, what we have both seen and heard. John 11. 43.

John 11.  
47. *Then the Chief-Priests, and Elders, with the Scribes and Pharisees further consulted, and said; What do we? for this Man doth many Miracles, and if we let him thus alone, all Men will believe on him, and the Romans will come and take away from us both our Place and Nation. Caiphas said unto*



unto them, ye know nothing at all, nor consider, that it is expedient for us, that one Man should die for the People, and that the Nation perish not; and this he spake not of himself, but God order'd it so, that the Prophecy should come out of his own Mouth, and this being Recorded as his Opinion, doth still remain, that out of his own Mouth himself should be condemn'd at last; And so from *that day forward they took Counsel together to put him to Death.*  
John 11. 53.

Caiphas  
Prophecies  
against  
himself.

And when they saw that all their Machinations and Contrivances prevail'd nothing to the purpose, at last they hir'd two Soldiers, and gave *them Money* to come and swear against him in the High-Priests Hall; And they with a loud and clamorous Voice exalted above the rest, with open Mouth say, *This Fellow said, I am able to destroy the Temple of God, and to raise it again in three days.*

And so he were, this being all Truth; but he spake of his Body, as the Apostle *Paul* saith, *Our Bodies are the Temples of the Holy Ghost*. That in three days time he should raise it from the Grave; but these two Fellows nor his Judges had not yet known the Scriptures, nor the power of God. Then said the High-Priest, Is it true what these two witness against thee? But *Jesus* held his peace. Then said the High-Priest, I adjure thee by the living God, to tell us whether thou art *Christ the Son of the Living God*? And *Jesus* when it was put thus home to him, in these three great Truths, *Art thou Christ, the Son, of the Living God*? Answered, *I am*. Then the High-Priest rent his Cloaths, and said, what need we any further witness against him? Ye have all heard now how he hath blasphemed; What think ye? And they all with one consenting Voice condemn'd him to be guilty of Death. Matth. ch. 26. ver. 60, 61, 62, 63, 64.

64. Mark ch. 14. v. 58, to the 64.

Then they began to spit upon him, and to buffet him, and strike him with the Palms of their Hands, and to revile him as a Pestilent Fellow, and one that sow'd Sedition and Rebellion amongst them; and they blind-folded him, and smote him on the Face, and said unto him, Prophet: now unto us, (Christ!) who it was that struck thee; And at last, finding they could not agree together as to the putting of him to death, and to pass Sentence upon him, for they all acquiesc'd in the just Merits of his Condemnation; yet he must be first sent to *Pontius Pilate*, their Chief Governor: But before we come to that, we must observe the Words of our blessed *Jesus* verify'd concerning *Peter*, one of the beloved Disciples, who follow'd after his Master to the High-Priest's Hall, to hear what they said of him, and did with him.

And happy are they, O *Peter*, that have once deny'd their Saviour,

that bought them with cursing and swearing, and bitter Execrations, to find a door of Mercy ready open upon their Repentance, to receive them again, and immediately embrace them.

And now, *Peter*, what do I observe here? but thou that wast the greatest Votary to thy Master, and the forwardest to follow him to his dismal Trial, where were all kind of the most wicked Profligate Wretches, that could be pickt out amongst the *Jews*, Scribes, and Pharisees, that were best and most notoriously qualify'd with Cursing and Swearing, with Reviling, Blasphemy, and Perjury, such that they had cull'd out on purpose, that were qualify'd, and abounded with all manner of Cruelty and Filthiness; amongst these do I find thee, *Peter*.

And had thy Soul, like *Righteous Lot's*, been troubled with the *filthiness of the Sodomites*, as his was *from day to day*, thou hadst not so soon,

soon, so falsely, and so frequently deny'd thy Master : From hence we may observe, what force and power evil Company hath quickly upon a Righteous Person. Good *Joseph* being but a while in *Pharaoh's* Court, came presently to that Mode of Honour to swear by the Life of *Pharaoh*. *Abraham*, the Father of the Faithful, and friend of God, twice deny'd *Sarah* to be his Wife : The Famine being grievous in the Land, *Abraham* takes his Wife *Sarah*, and travels into *Egypt*; and it came to pass, when he came near to enter into *Egypt*, that he said unto *Sarah* his Wife ; behold now, I know that thou art a fair Woman to look upon, therefore it shall come to pass, that when the Egyptians shall see thee, they shall say, this is his Wife, and they shall kill me, and they shall save thee alive ; say, I pray thee, thou art my Sister. Gen. ch. 12. v. 10, 11,

*Again Abimelech said unto Abraham, What sawest thou in me, that thou hast done this thing? And Abraham said, because I thought surely the fear of God is not in this Place, and they will slay me for my Wifes sake; and yet indeed she is my Sister, the Daughter of my Father, though not of my Mother, and she became my Wife: And here Abraham, though he did deny his Wife at this time out of fear, and did wander from Place to Place, and Country to Country, yet he did not deny his God, neither could Abimelech tax him with that: For God had now made a Covenant with Abraham, and the chiefest Article in this Covenant, was, That Sara should conceive and bear him a Son in his old Age, and should call his Name Isaac; And, said God, I will continue my Covenant to him, so that in thy Seed, by Sarah thy Wife, shall all the Nations of the World be blessed: And it shall be for number as the Stars of the Heaven, and as the Sands*

*Sands on the Sea-shoar; yea, Kings and Princes shall come out of thy Loyns, and I will give thee the Land of Canaan for an Everlasting Possession to dwell in: And I will be thy God, and the God of thy Seed for ever.* Neither did *Abraham* deny his Son *Isaac* to God, when he call'd for him as a trial of his Faith: But all these Promises and Covenants concentrating together, and terminating in *Sarah's* Womb, made *Abraham* take such care of her; for it was not in *Ishmael*, but in *Isaac* shall thy Seed be called, Gen. ch. 17: and that *Jesus* of *Nazareth* King of the *Jews* should proceed out of his Loyns.

But now, *Peter*, this is no excuse for thee; for *Abraham*, in saying, *she was his Sister*, did not deny her to be his Wife; moreover in all Ages, and all times, especially in the times and places of Plague, Famine, or Sword, it hath been allow'd to some to fly, and either to equivocate or  
excuse



excuse the Question, when propos'd by implacable Enemies; Our Saviour himself before his Disciples were fully prepar'd for Persecution, and found in themselves they were not able to stand the hard and severe, or Fiery, Trials they might be put upon, and so his Name, or his great Cause, might suffer by it; therefore to avoid such, bid them, *If they persecuted them in one City, for my Name-sake, and the Gospel's sake, to fly into another*; but this was no denying him, and the Church hath always allow'd it, in two Cases especially, to fly and avoid Persecution; The one, if the Church was in its

*For this reason fled Greg. Bishop of Neocæsaria, when he saw the Decian Persecution grow very hot. Pr.*

*Cbr. Ch. 7. part 2. N. 17.*

infancy, and not come to full strength, then it might be lawful for the Ministers or Disciples of Christ to flee Persecution, to the intent the Gospel might be preserv'd, lest smiting the Shepherd the Sheep should

be



be scatter'd ; And the other is, in Case, as I mention'd before, they find themselves not yet strong enough, or courageous enough for Persecution , and so the Glory of God, and the Name of our Great Master, and the Honour of the Church of Christ, might come to be dishonour'd : This as to the first.

St. *Paul* to avoid Persecution, was *let down the Wall in a Basket*, when the Governor of *Damascus* sought his Life ; and thus we find the Apostles themselves shunn'd the Storm, because they were the Instruments immediately deputed by Christ to propagate and convey the Gospel to the World : And thus did Primitive Saints and Martyrs who wander'd about in *Désarts and Mountains*, and in *Dens and Caves of the Earth*, and so have equally avoided Rashness and Cowardlinefs.

The second only gain'd a little respite for the present, that they might  
suffer

suffer with the greater advantage afterwards, thus did *Joseph* and *Mary*, from the Command of God by an Angel, *flee with their Child*, the Ever-Blessed *Jesu into Egypt* for fear of *Herod*.

But, *Peter*, 'twas quite contrary with you, you was not call'd to suffer, neither to the High-Priests Hall; yet thou voluntarily deny'dst thy Master, thy Saviour, and thy Redeemer, who oft had told you what you must expect, and that the time would come, that he must be betrayed into the hands of Sinners; and but the very night before told you, that you all would be offended because of him, and that the time would come, and was now at hand, that you all would forsake him, in the time of his Dereliction, and he be left alone: And didst not thou thy self say? This was a hard saying, and who could bear it? and said'st, thou wouldst not be offended because of him, and if all forsook him, yet wouldst not thou;  
True,

True, thou didst not so much forsake him, as deny him, which was worse.

And, indeed, *Peter*, I must follow thee, as thou didst thy Master, the Ever-Blessed and Eternal Jesu, the Saviour of the World, to the High-Priests Hall ; And Pardon me, *Peter*, if I exactly observe every behaviour of thine there. It is not out of any ill to thee, *Peter*, for I very well know the love and value thy Master hath for thee, but that I may delineate thee to the Life, as fully and as well as I am able in this little *Enchiridion*, what Sorrows, what Sufferings, what Stripes, what Indignities, what Reproaches, what Revilings, what Dereliction, what Abnegations, what Wounds, what Agony, and what Unexpressable Torments, what Extensive, Convulsive, Distorsive, Lingring, and Cruciating Death, thy Lord and Master, but our Christ, our Saviour, our Redeemer, our Messiah, and

and our blessed *Jesu*, our Advocate, not only now in Heaven, *where he is exalted above all Principalities and Powers, Thrones and Dominions*; but while he was here on Earth, the Immaculate Lamb, the most beloved Son of God; beloved of the Father from all Eternity, before ever the World was, and *Lamb of God which taketh away the Sins of the whole World*; he suffered and endured here on Earth for us, which made him bitterly complain, and cry out; *Behold, and see, all ye that pass by, if there were ever any Sorrow like to my Sorrow, any Wounds and Torments like mine, which I have receiv'd in the House of my friends.*

Canst thou receive, suffer, and endure, all this for our Sins, and still call us friends? Canst thou, O Holy *Jesu*, still cry, call, suffer, bleed, and dye for us, and yet pray for us, and still be an Advocate for us, and a compleat Redeemer. O infinite! O unlimited! O unbound-  
ed!

ed ! O inconceivable ! O inexpressible ! O incomprehensible Love of God to us, *that so loved the World, that he gave his only begotten Son to Death for us, for us Sinners, wicked Sinners, apostatizing Sinners, even dead in Trespasses and Sins;* and all this, *Peter*, thou art not ignorant of.

Now, *Peter*, more particularly to thy self. And, as *Peter* was beneath in the Palace, there cometh

*The First Denial of Peter.*

one of *the Maids of the High-Priest*, and when she saw *Peter*, warming of himself amongst the Croud, *she looked steadfastly upon him*, and said in derision, *Thou also wast with Jesus of Nazareth, but he denied, saying, I know not, neither do I understand, what thou sayest: And he went out into the Porch*, as fearing they might seize on him, tho' but the Night before he had said, *Tho' all forsake thee, yet will not I: But he still lingers and stays, not that he intended*

to

to suffer and dye with his Master, as he had promised, but only had a mind to see what would become of his Master, and to hear what they did say to him, for now was the time that our Saviour told him, *The Devil will tempt you, Peter; Satan hath a mind to winnow thee as Wheat, but I have prayed for thee;* and well were it for thee, (*Peter*) that whatever thy Master endur'd for thee in his Sacred Body, yet he had secur'd thy Soul: *I have prayed for thee, thy Faith fail thee not:* And as he was standing in the Porch, the *Cock crew the first time;* but as yet, neither the Time, nor the Scripture, was fulfilled, nor did *Peter* take any notice of it, *Mark 14. 68.*

*The Second.* And while he was yet in the Porch, another *Maid* saw him, and said unto them that were likewise with her, *This very fellow (pointing to him) was also with Jesus of Galilee;* and when he had heard what she said, he flatly denied  
with

*with an Oath, I know not the man,*  
Matth. 26. 71, 72.

How now, *Peter*, now I see the Devil is tempting thee, indeed : Hast thou so much forgot thy self, and thy Duty to so good and so great a Master ? Are all his Miracles forgot by thee ? Are all his Lessons, Instructions, and Sermons or Sayings, forgot by thee ? Are his very last and dying Words too forgot by thee ? And are thy own Promises and Engagements to thy departing and dying Saviour, forgot by thee ? This is a great Crime indeed, *Peter*, and in all Ages and Times hath been accounted most abominable, and unworthy, not to fulfil the Request of our dying Friends and Relations ; and also, not to perform our Promises to their dying Person, and last Gasps ; and especially for thee, *Peter*, who hadst so dear and tender a Lord and Master that had took such pains with thee, and care of thee, whose Words one would have thought

thought could never have bee forgot by thee, more especially not so soon, and at this very instant, when thou wast so near, as to hear how thy Heavenly Master, was confronted and abused, and most wrongfully impeach'd, and most falsely accus'd, yet not to reminiscientiate the words of thy Master, but when thou wast so peremptorily charg'd thou so flatly denied. Well, *Peter*, thou wilt pay for this at last: It's well thou hast a friend in Court.

*Then came one of the Third. Servants of the High Priest, being his Kinsman, and whose Ear Peter had cut off, charges him home, and says, Did not I see thee in the Garden with him? And dost not thou very well know, I have a just Quarrel against thee? And this is a fit place for it, for cutting off my Ear, when I laid hands of your Master in the Garden. Look here, and behold the mark I still bear of my Ear for thee, and if it were not*



not that my Kinsman was so busie with thy Master, and I do not know how soon I may be called, and therefore am unwilling to create another Fray and Disturbance, otherwise I would make thee an Example, and make you know, you was there, I have not so quickly forgot you, nor your Ear-mark neither, *John 18. 26.* And moreover, if you should deny, and lye never so much, if there were no more in it but your Speech, *your very Speech it self is enough to betray you.*

*Then began Peter, when he had heard all this, to curse and to swear with all the Execrations imaginable, and positive Denials. I never saw before this time the man, neither do I know him, and immediately the Cock crew, Matth. 26. 74. And the Lord turned back, and looked steadfastly on Peter; and Peter seeing that, remembered the Words of his Master, how he had said unto him, Before the Cock crow twice, thou shalt deny me thrice,*  
*an*

and he went out, and wept bitterly,  
 Luke 22. 61, 62.

Now, *Peter*, art thou in the *Gaul of Bitterness*, and in the *Bond of Iniquity*; now thou know'st not where to hidethy head, now the very *Arrows of the Almighty pierce the very Soul* of thee, now thou see'st thou art fallen; *Let him that standeth* take precaution by thy *Example*, lest he fall in the same manner thou hast done.

Whar! deny thy Master, *Peter*? thy Saviour, and thy Redeemer? And what! with such abominable Oaths, and positive Denials? This would make the very *dumb Ass* to open his Mouth, and upbraid thy unparalell'd unkindness. Thou, alone, *Peter*, to be the Man to deny thy Lord and Master, who had the most reason of any of the Disciples to have own'd him, because present with him, and hearing the Ignominy and notorious Slanders that they impudently spake against him,  
 thy

thy own Conscience bearing thee Witness.

O, how, with *Cain*, am I branded with my Infamy! *My sins are greater than I am able to bear.* O, that some one would even slay me. What! deny my Master! My Lord and Master! my God! my Saviour and my Redeemer! and my ever blessed *Jesus*! What! and three times! and with Cursing and Swearing too, that I did not know thee! O, sweet *Jesu*! not thee! what, not know thee! O, Heavenly *Jesu*! that brought me up from the beginning! that converted me to the Faith! that made me one of thy Disciples, and not the least neither! one that thou more remarkably took'st notice of, and care for, and foretold me of this very present hour, of *Satan's* Tempting me, and pray'd earnestly for me to be deliver'd from this fatal hour.

*Peter complaining and praying for himself.*

O,

O, blessed Jesu ! well was it, that thou didst pray for me, or else I had been eternally lost. How can I but weep, and weep *bitterly* for this heinous and never to be forgotten sin? *O, wretched man that I am! who shall deliver me?* Was not my first Sin great enough in the Garden? to sleep when thou wert in thy Agony, and bid me watch; but must I commit a greater now? A Sin none ever did commit, nor ever can again, as to the Circumstance, Time, and Place: Lord, help me to weep, and to weep more abundantly. O, Lord! that I could wash away my Sins, with my Tears, that are of so deep a dye.

O, blessed Jesu! to make my Laver the stronger, I will back again to the Garden of *Gethsemane*, to bewail my first Sin; that was the place I was first neglective of my God: And there also I will bewail the second too. Surely, that is the fittest place, O my Soul! There  
was

was the place my dear Lord and Saviour, in his great Conflict, pray'd and wept, and made *strong Supplications to his God, with Sighs and Groans that were unutterable*; there he fell with his Face to the Ground, and humbled himself even unto Death, there is the place, he sweat drops of Blood in, mixt with his Tears, for me; thither will I run, and there will I prostrate my self on the Ground in the very same place, and as I said before, to make my Laver stronger, to wash my polluted Crimson-dyed Soul, I will mix the Blood and Tears of my dear Lord and Saviour, that are upon the Ground, with my own Hearts blood and Tears.

O, sweet Jesu! I remember now very well thy last Words and thy last Prayers; and with these unparell'd Ingredients I find here my poor sinking Soul

*The Tears and Drops of Sweat and Blood that fell upon the Ground from our Saviour in his Agony.*

D

begins

begins to revive, and my Faith in thee, dear Jesu, springs again a- main; and I see the Door of Mercy open to me, as well as to *Mary Magdalen*, to us that have sinned much; thou hast heard our Prayers, and hast seen and bottled up our Tears, and *hast forgiven much*. But *I have pray'd for thee*, Peter, *thy Faith fail thee not*.

O, happy was it for thee, Peter, when thou wast so desperately wounded, to have thy Physician so near with *the Balm of Gilead*, like the good Samaritan, to pour Oyle and Wine into thy Wounds, to supple and cleanse them, and carefully bind them up for healing. If thy Saviour had passed by thee, and had not look'd upon thee, thy Wounds had putrifi'd and gangreen'd, and thou hadst been lost for ever. If Christ himself had not took notice of thee, and heal'd thy wounds, all others had pass'd by thee, Scribe and Pharisee, Jew and Gentile, some  
on

on the Right hand, and some on the Left, and no Man had taken Pity of thee. Happy are they, that lye in the way *Christ* doth walk, yea, even at the Pool of *Bethesda*, they are sure to be heard by *Christ*, the Physician of Souls; they shall either be sure of his immediate help, or else of his Angels, that are ministering Spirits sent from him.

O! that I might as effectually find the Prayers of my dear *Jesu* for me, *Peter*, in the full Pardon of my Sins, now enthron'd in Heaven, as thou found'st him for thine on Earth. To open blind Eyes, and to take off Scales of Ignorance with *St. Paul*: *Are not the Waters of Siloam to wash in better than Abana and Pharpar, and all the Rivers of Damascus?*

But now to return back to *Caiphas* and his Confederates and Council, they being made up of the Chief-Priests, Elders, Scribes, and Pharisees, they unanimously agree,

according to their Arbitrary Law, to condemn Jesus of *Nazareth*; but they had *no Power to put him to death*, but after they had used all the Villany to him they could, as spitting upon him, buffetting him, striking of him on the Face with the Palms of their hands, and blindfolding of him, and asking, *who it was that smote him*, and with all the Revil-ling ill Language they were capable of, they very early the next Morning sent him bound to *Pilate*.

But now, when *Judas* found, that *Caiphas* had condemn'd him, and sent him to *Pilate*, he begins to *repent of what he had done*, and carries back the *Thirty Pieces of Silver* to the High-Priests, *Annas* and *Caiphas*: But more of that in the conclusion of his notorious Wickedness in betraying his Master. But now, as to the manner and behaviour of *Judas*, and the Report abroad.

What



What! What! What news is this I hear? My blessed Lord & Redeemer betraid! *Betraid by a kiss!* and by one of his own Disciples, at the time of his Prayers, and in the place of his greatest Retirements, in the dark Night, where none could hear him or see him, but his God, his Heavenly Father; and betray'd at this time by *Judas*, while he was praying. O, Wonder and Amazement! While he was praying for his Disciples! O, how happy would my Soul have been, to have heard but one Whisper from thy Mouth, dear Saviour, to thy God, in my behalf, for my poor Soul. Thus was it with thee at this time; Praying and Pleading with thy Heavenly Father for the Salvation of Mankind, and more especially for his Disciples, to whom he was to commit the care of his poor scatter'd and distressed Flock, and for thee, *Judas*, he was

D 3

praying.

*A devout Soul amazed at the report of Judas's betraying his Master.*

praying with *strong Prayers, Cries and Tears*, and the *more earnestly* at this time of thy coming was he labouring and interceding with his Father, with Sighs and Groans, and in a very great Agony of Soul and Body, even to the extorting and drawing out *great drops of Blood*, that fell to the Ground. And how couldst thou come thus, *Judas*, with Tapers and Lights, as if *thou wert* (with the blessed Spouse in the *Canticles*) *Sick of Love*, as if no time or place could retain thee, or keep thee longer from thy beloved, nor no danger could affright thee from the Terrors of the dark and gloomy Night, but find him thou art resolved of, and no sooner hadst thou found him, but how passionately, one would think, thou runn'st to him, and hang'st about his Neck, and kissest him, as if it exprest the greatest Passion and Fervency of thy Soul, with the most earnest Compleatment of thy Longings and Desires,

Desires, to find out thy most endeared Friend ; as if thou hadst come to him with the greatest Embassy or News, that God or Angels could reveal to thee, or employ thee in ; or, as if thou hadst privately overheard the dreadful Conspiracy of the High-Priests and Elders, Governour, Soldiers, and *Herod*, against thy Lord and Master's precious Life ; and as if this had been the only Minute and Time, in this dark and dismal Night, to make his Escape in ; and thou thy self, with thy Followers and *Dark Lancers.* *thorns.* *Lights*, hadst come secretly to conduct him securely through By-ways and untrodden Paths, that he might go conceal'd from these notorious Conspirators ; which, if this very Minute was not improv'd to this Advantage, thy Lord was unavoidably taken, to the Loss of his most precious Life, by these most accursed Miscreants and Blood-Hounds of Hell.

This, *Judas*, had been Love indeed, and could Men or Angels, that had no foreknowledge of any design, have judg'd it otherwise? And greater Love than this could not possibly have been shewn, thus privately and resolvedly to have ventur'd thy own Life for thy Master's. Or, *Judas*, it's a wonder, that, before thy foul and polluted Mouth came to his sacred Lips, thou couldst not discern the Tears and Drops of Blood upon his Heavenly Face; or when thou hadst once kiss'd him, through suddain eagerness, without discerning, yet the moisture of an unusual Kiss should have made thee immediately have look'd upon his distorted Agonious Face, and there presently have seen written in Characters of Blood, the intent of thy abominable approach, and wicked design, and that it was not unknown or unlook'd for, and expected by thy Lord and Master, who the very

*Jesus oft  
kissed his  
Disciples.*

very Evening before had said, at the very time *of eating the Passover* together with his Disciples, *I shall be betray'd this night* into the hands of the most wicked Jews, and it shall be done too by the hands of *one of my own Disciples*, and he that dip-peth his hand with me in the Dish, the same is he that shall betray me. And hast thou quite forgot, Judas, thou answer'd and said, *Is it I?* Or, hadst thou quite forgot thy Master had already told thee, He knew the very thoughts of thy Heart, and of the rest of thy Brethren, and had pray'd for you, that *the very thoughts of your Hearts, if possible, might be forgiven you.*

Thou, Judas, hadst oft seen many Miracles done by thy Master, and wast not thou afraid at this time, he might have wrought one more upon thee, as upon Corah, Dathan, and Abiram, for offering strange Fire unto the Lord, and thou at this time

*The Earth  
open'd and  
swallow'd  
them up.*

offering strange Friendship; but will nothing of all this do, nor work upon thee to deter thee from thy Impious Enterprize, and to alter thy wicked Intention?

But art thou resolv'd to give this betraying Kiss, and to go on with thy former Mercenary unparalell'd Resolutions, and to stifle all Reflects, Retorts, or Reminiscenciated Acts of Conscience, and to cry *All Hail, Master*, and give *the Kiss*; And after this Kiss of thine, *Judas*, canst thou be looking upon, and be abetting, aiding, and assisting these Vile Wretches, Officers, and Soldiers, in all their rage and violency, with their rude Hands, thus to drag thy Saviour, and pull him along, and with their Swords and Staves in their Hands, to force him and hale him on, and with their Lanthorns and Torches, the better to direct their blows upon thy Master. I say, *Judas*, couldst thou see all this, and still persist in unrelenting and obdurate

durate Impiety and Impudence.

Saith our Dear Saviour ; *Judas, are you come out, as against a Thief and a Robber, with Swords and with Staves to take me ? I was daily with you in the Temple teaching, and you took me not, but the Scriptures must be fulfill'd, they all forsook him and fled, Mark 14. 48, 49, 50.*

But thou, *Judas, hear, thou deaf, and look, thou blind, as Isaiah saith ; Will nothing of all this bring any thing to thy remembrance, nor to behold any thing in my innocent Face ? Who is blind but my Servant, or deaf as the Messenger I sent ? Who is blind as he that is perfect in all this wickedness, and blind as the Lord's Servant ? Seeing many things, but thou observest not : Opening the Ear, but thou hearest not. The Lord is well pleas'd for his Righteousnesssake ; It becometh thus to be done, that all Scriptures might be fulfill'd. And canst thou, Judas, be ignorant of them ? O*  
hath

hast thou blinded thy Eyes thus? And hardned thy Heart? And wholly sold thy self to the Devil, to work out and accomplish this wickedness and cruelty, to thy Master, with thy Kifs? *Whomsoever I shall kifs, the same is he, hold him fast,* Matth. 26: 48.

Now when Caiaphas, and his Crew, had Examind Jesus, and had all with one consent unanimously voted his Death, yet it was beyond the Verge of their power to put into execution their determin'd Sentence, but bound him, and sent him away Malefactor-like to Pilate.

*When morning was come, all the Chief-Priests and Elders of the People take Counsel against Jesus to put him to death, and when they had bound him, they led him away to Pontius Pilate, their Chief Governor. Then Judas which had betray'd him, when he saw how they had us'd him, and that he, that he had privately agreed with*



with to betray him to, had proceeded further in his Malice and Rage to his Master, than was agreed upon at first, and had Condemn'd him to Death, and was now carrying him from one Court and Council to another, and at this present time was going with him to *Pilate*, and saw now it would be made a publick Business, of which he had a promise, it should be only private, and that he must inevitably be known to be the Man, and *Vengeance then would not suffer him to live*, nor yet should he know where to hide his Head, when it was once come to be known amongst all the rest of the Disciples, therefore he began to repent him, (as he thought, in time) and resolv'd upon this course, to carry the Money back again to the High-Priests, and let them know, he had alledg'd false things against his Master, which were in no manner true, and therefore had brought them their Money again

again in full sale, and in the very same Bag, and threw it down upon the Treasury-Table in the Temple, where before he had receiv'd it, and told them plainly, *he repented, and had sinn'd in betraying Innocent Blood,* concluding in himself, this was the only Politick way left to save himself, and bring his Master off again, that he had so falsely betray'd.

But they took no notice of any thing that he said to them, they had already made use of him as a Property to betray *Jesus of Nazareth* to them, that they had of a long time past endeavour'd to apprehend; and as for *Judas* in what he had done, whether well or ill to himself, what car'd they, he had done well for them, let him go and be hang'd, if he will, what do we care, say they, we will proceed with our sport.

And when he saw, that all that was said and done, would prevail nothing upon the *Jews*, he goes out  
and

*the Son of God.* 63

and lays violent hands upon himself.

*Then Judas which had betray'd him, when he saw that they had condemn'd him, repented himself, and brought again the thirty pieces of Silver to the High-Priests and Elders, saying, I have sinned in that I have betray'd the Innocent Blood, and they said, What is that to us? see thou to that, and he cast down the pieces of Silver in the Temple, and went out and hang'd himself. Matth. 25. 5.*

**A**Nd now, O most Holy Jesu, let this Blessed Spirit further assist me in this great Work, to present thee, Dear Lord, to the Life, to my Devout Soul, that it may the more perfectly see thee in all thy Agony, Passion, Death, Burial, Resurrection, and Ascension; and to admire thee, and adore thee, most Blessed Lord and Saviour, in the greatest humiliation, and adoration, a poor Creature is able to do, as  
thou

thou art daily interceding for me at the Throne of Heaven : And this I beg upon the bended Knees of my Soul, in thy own Name, and for thy own sake, who art my Lord and Saviour, and Ever-Blessed Redeemer and Advocate. *Amen.*

But now to proceed on with this wicked Tragedy of the Jews. After Judas had Hang'd himself, the Chief-Priests took the Silver-pieces, and said, *It is not lawful to put them into the Treasury, because it is the price of Blood; And they consulted together, and bought the Potters Field to bury Strangers in, wherefore that Field is call'd the Field of Blood to this day. Then was fulfill'd that which was spoken by Jeremiah the Prophet, saying, And they took the thirty pieces of Silver, the price of him that was valued, whom they of the Children of Israel did value, and gave them for the Potters Field, as the Lord appointed.*

*But*

*the Son of God.* 65

*Jesus carry'd before  
Pilate.*

*But the High-Priests took Jesus, and bound him, and sent him away very early (it being a work of darkness,) to Pilate, and they themselves came after to accuse him. Pilate, entring the Tribunal Seat, ask'd them, What accusations they did bring against this Man, they answer and say in general, If he were not a Malefactor, we would not have deliver'd him up to you; Pilate being unwilling to meddle in this Affair, perceiving it was for envy they accus'd him, and not any thing of a just Offence; Pilate ask'd them, Why they did not proceed against him, and judge him according to their Law, and not to trouble him? The Jews said unto him, It is not lawful for us to put any Man to death, that the saying of Jesus might be fulfill'd, which he spake, signifying, what Death he should die, as he himself had prophesied of himself; And they shall deliver him to the Gentiles to mock, and to scourge, and to crucifie.*

Then Pilate enter'd the Judgment Hall, and when he saw nobody come against him, calls to Jesus, and said unto him, *Art thou the King of the Jews?* Thinking happily he might trap Jesus in his words, but Jesus as cautiously ask'd him another Question; *Hast thou said this thing of thy self, or did others tell it thee of me?* Pilate answer'd him, *Am I a Jew? Thy own Nation, and the Chief Priests, have deliver'd thee to me, What hast thou done? For as yet none can testify any thing against him, for they had not as yet their pretended Fact ready, whereby to accuse him; moreover, they found Pilate to be very strict in his Examination, and very unwilling to be both Accuser and Judge, and made them not willing to answer to any Particulars, till they had drawn up full proof against him, seeing a General Charge had no influence upon Pilate: Jesus said unto Pilate, my Kingdom is not*  
of

of this World: Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King: For this Cause was I born, and for this Cause came I into the World, that I should bear witness to the Truth: What is the Truth? saith Pilate: Jesus answered, Every one that is of the Truth, heareth my Voice. Pilate then goes out to the Jews, and tells them, If they had nothing else to say against Jesus of Nazareth, he must, and will, discharge him; for he, for his part, found no fault in him at all, John 18. v. 29. to v. 38.

Then when they heard this, rather than he should be discharg'd, the whole Multitude ran in with open mouth, and began to accuse him, saying, If we must come to Particulars, we are prepared. We found this fellow teaching Sedition and Rebellion, and endeavouring to pervert the Nation from paying Tribute to Caesar, and saying, That himself

self is *Christ, a King*; saith *Pilate*, I have heard of this already, and I will hear no more of it: I must discharge him, if this is all you have to say; for I tell you, *I can find no fault in the man*: Then they were the more fierce against him, but all to no purpose, saying, *He stirreth up the People, teaching throughout Jury, beginning from Galilee, to this place.* Pilate being now quite wearied out with this Nonsense, and hearing he was a Galilean, knew, that he belong'd to *Herod's Jurisdiction*, and turns him over to him, *Luke 23. 8.* whom he

*Jesus carried before Herod.*

knew to be at *Jerusalem* at that time, and therefore sends Jesus to him, who had been desirous of a long season to see him, because he had heard many things of him, and hoped to see some of his Miracles done by him.

Then *Herod* begins to interrogate Jesus, and finding he could get nothing



thing from him, nor no Miracles to be done by him, & being most vehemently accused by the Chief Priests and Elders, saying all manner of Evil against him, that the subtilty of Men or Devils could invent, for they distrusted to have any good done by *Pilate*, and therefore concluded, this was the last Stake they had to play, and thereupon resolv'd to make the best of it. They said, That He pretended to be a King, and had forbid them to pay Tribute to any Earthly Monarch, and that he did frequently sow Sedition amongst the People; and moreover said, *He could destroy the Temple, and build it again in three days*: But he answered nothing to all this. Moreover, *Herod* was informed, they had been before *Annas* and *Caiphas*, and that their Witnesses could not agree together, and that *Pilate* could find no just Accusation of Death against him, and; upon that account, had sent him to him, which he took  
very

very kindly from *Pilate*, and, upon this occasion, they *two were made friends*, which before had been at Variance and Enmity for a great while.

Notwithstanding, *Herod* calls a Council of his mighty Men, and they debate the Matter amongst themselves, but yet could find no cause of Death in him, more than the violency of the People, so that *Herod* was neither willing to release him, nor yet to condemn him; but He and his Nobles make sport with him a while, set him at nought, mock'd him, and arrayed him in a *Purple Robe*, (others, a *White Robe*) out of derision to his Regal Power, and on purpose to render him more the People's Scorn, and the more to enflame their Merciless Cruelty, and thus return him back again to *Pilate* with thanks, and a great Complement for the grand favour he had done him, in sending this Malefactor the *King of the Jews* to him.

I have Robe'd him, and given him what Ignominy and Despise I thought convenient, but as for his Death, or to condemn him, belongs not to my Province, but more immediately to you, under *Tiberius Caesar's* Government.

And thus our Dear Lord and Saviour, the Lord of Life and Glory, is carried first to *Annas*, then to *Caiphas*, then to *Pilate*, afterwards to *Herod*, and now back to *Pilate* again, toss'd and tumbled up and down, and permitted no where to rest, but posted and hurried from one Court, Council, and Judgment-Seat, to another, and none could yet determine the matter, but blind-folded, spit upon, and struck in one Court, bound, mock'd, set at nought, and array'd in another; thump'd and revil'd in another; and scourg'd and buffeted almost in all, but yet not acquitted or discharg'd in any. Well might he bitterly complain;  
*Foxes have holes, and the Birds of*  
the

*the Air have Nests, but the Son of Man hath not where to lay his Head.*

*Jesus carried before Pilate a second time.*

Now a second time is our dear Jesus brought before *Pilate* from *Herod's Court*; *Pilate* being now much concern'd at the Clamour abroad, that was made against *Jesus of Nazareth* by the most rude and common People, that run more by Tumult and Cry, than Reason or Judgment, and it appearing all along to be perfect, unheedy, inconsiderate Malice, *Pilate* resolves to trouble himself no more with this sort of Cattel, but now he was minded to hear, what the Chief Priests, and Rulers, had to say, of themselves, *Luke 23. 13.*

You have brought this Man before me again, *What have you to say against him?* And finding, they had no more to say, than what they had said to *Herod* before, That he *was a Deceiver*, and one that perverted the

the People from their Duty and Allegiance to the King, and calls himself a King: Says *Pilate*, I have been credibly informed, that in one of his Speeches he made to the People, he exhorted them quite contrary, to give *Tribute to whom Tribute is due, Custom to whom Custom is due.* And moreover, to give to *Cesar the things that are Cæsars, and to God the things that are Gods*: And we have all read the Scriptures, and we know that they are all full, and abound every where almost with Predictions of a Saviour, and of a *Messias*, and of a Christ, and of a King of the Jews, and this may be the Man, as far as I know. This we are all sure of, that he hath given shrewd Demonstrations of his Godhead and Power, and why may he not be your King?

Forthwith they all cry'd out with one Acclamation, *We will have no King, but Cesar*: But hold, saith *Pilate*, If I must be his Judge, I  
E. must

must ground my Reasons upon good, clear, full, and agreeable Evidence, before I can condemn him: I am not yet free to condemn, I profess plainly, I have great Anxieties of Mind; and there is one thing that continually disturbs my Mind of late, that I meet with in my Thoughts at every turn, and that is, That strange Miracle that was wrought by him of late, which none of you can be ignorant of, and that is, the raising of *Lazarus from the Dead*, after he had been in the Grave four days, and began to stink: This is a very great thing, and a wonderful Miracle, let us rather permit him a while to go on farther with his Miracles, and if he be the Son of God, more and greater Wonders than these will appear, but if he be a *Pseudo-Christus*, a false Christ, or a false Prophet, we will immediately condemn him.

But, say the Jews, if we let him go on thus, and he should do more  
Mira-

Miracles, *the Romans will come in upon us, and take away from us both our Nation and Synagogues.*

Now when Pilate saw, they still persisted in this envious and malicious Impeachment, saith he, *You have brought this Man here before me, as one that seduceth the people.* Behold, Gentlemen! Silence in the Court, Cryer! I must speak plainly, behold, there he stands, I have examined him according to the strictness of the Law, and with as great Subtilty as I am capable of; and I have cross-examin'd him, to see if I could trap him in his words; but I profess before you all, *I find no fault at all in this man, touching those things whereof you accuse him.* Nay, Silence, Gentlemen, I pray, and hear me a little farther: You your selves very well know, I was willing to give you all the satisfaction, that possibly I could. I did not clear him, nor acquit him, the time before, tho' I might justly have done it; for there

was nothing from your Accusations, that was worthy of Bonds or Imprisonment, much less of Death; yet, to please you, seeing you were so eager of his Death, and withal, to satisfy my self of *Herod's* opinion, I sent you your selves with him bound before *Herod*, and I know you have no mean thoughts of *Herod's* Judgment, and you know, I suppose, that his opinion was, *That he found nothing worthy of Death in him*, but hath return'd him back again to me, *Luke 23. 11, 15.*

*I will therefore chastise him, and let him go. Moreover, you know, that you have a Custom, that I should release unto you one at the Passover, I will therefore release unto you the King of the Jews, then they came all in, crowding at the Door, and crying at once with a loud voice, Away with this Man, and release unto us Barabbas.*

Now *Barabbas* was one, that for Robbery and Murder in the City, was



*the Son of God.*      77

*was cast into Prison. Pilate, being willing to release Jesus, spake again to them. But they cry'd, saying, Crucify him, Crucify him, Matth. 23. 19, 20, 21. Pilate resolv'd then to see, if the following Severity, to the ever blessed Jesu, would satisfy them.*

*Pilate then took Jesus, and scourg'd him, and the Soldiers platted a Crown of Thorns, and put it upon his Head. Well might Isaiah say of the Sin of the Jews, Your Hands are defiled with Blood, for now were our blessed Saviour's Back and Sides all in a Gore-Blood; The Chastisement of our Peace was upon him, and by his Stripes we are healed. Surely he hath born our Grievs, and carried our Sorrow, yet we did esteem him stricken, smitten of God, and afflicted.*

*He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief, which made the Cry break out of his Sacred Mouth, Behold! If any Sorrow be like unto*

*my Sorrow.* And *Isaiah* further tells, how his Disciples would leave him at this time, *And we hid (as it were) our Faces from him.*

And the Soldiers platted a Crown of Thorns, and put it upon his Head, and they put on him again the Purple Robe that Herod had array'd him in, and said, Hail, King of the Jews, and smote him with their hands, and, bowing the Knee, worshipp'd him in Scorn and Derision to his Kingly Attire, with his Sacred Temples pouring down Blood, from the Crown of Thorns fasten'd into them, which made him say, *The Arrows of the Almighty stick fast in me!*

Lord! who is able to behold thee in this miserable, scourg'd, and bleeding condition? Thy Face besmear'd and daub'd with the precious Blood of thy Sacred Temples, mix'd together with the filthy Excrements of the most nasty and polluted Wretches Spittle.

How,

How, O Lord, are thy Tender and Holy Back and Sides buffeted and bleeding with their Jewish Stripes, and thy Cheeks smitten with their filthy and brawny Hands. Who, Lord, is able to behold all this, and their Hearts not bleed, and even faint away, to see, how he is thus brought out, by *Pilate's* Command, before all the Jews, who lead him up and down by the Hair of his Head; Speaking of its Excellency and Beauty in the *Canticles*, where all his Graces are set forth, And *his Hair, as black, and as bushy, as a Raven*, now serves only as an Halter to lead him and drag him along.

Then saith *Pilate*, Tho' I bring him forth to you thus mangled and torn, yet it is only to please and appease you, but *I find no fault in him*, John 19. 4. Then came Jesus forth, wearing the Crown of Thorns and the Purple Robe, and *Pilate* saith unto them, *Behold the Man*, ver. 5. And this could not

be acted, without a Prophecy to the Jews.

*Your Hands are defiled with Blood, and your Fingers with Iniquity. Your Lips have spoken Lyes, and your Tongues have uttered perverse Things. None calleth for Justice, nor any pleadeth for Truth. Their Feet run to Evil, and they make hast to shed innocent Blood. Their Thoughts are Thoughts of Iniquity, Wasting and Destruction are in their Paths. Judgment is far from them, neither to do Justice doth it overtake them.*

*Again, Judgment is turned away backward, and Justice standeth afar off, for Truth is fallen in the Street, and Equity cannot enter, Isa. 59.*

*And again, Isaiah saith more to the same purpose, Yea, Truth faileth, and he that departeth from Evil (alluding to our Saviour) maketh himself a Prey. And the Lord saw it, and it displeased him, that there was no Judgment.*

And

And he saw there was no Man, and wonder'd that there was no Intercessor; therefore his Arm brought Salvation unto him, and his Righteousness sustained him, for he put on Righteousness as a Breast-plate, and as an Helmet of Salvation upon his Head, and he put on Garments of Vengeance for Cloathing, and was clad with Zeal as a Cloak. According to their Deeds, accordingly, he will repay Fury to his Adversaries, and Recompence to his Enemies.

Thus we may see, how the Spirit of God leads out the good Prophet, and not only him, but all the Patriarchs and Prophets; they are all full, and abound, with the Predictions and Prefigurations of Holy Jesus; of the *Messias*; but more especially this Prophet *Isaiah*. Herod before, and the High-Priests and Soldiers now at this very time, cannot open their Mouths, and make Sport with our dear and ever-blessed Saviour, but it shall be foretold.

Against whom do you spurt your selves? Against whom do you make a wide Mouth, and draw out the Tongue? Are you not Children of Transgression, and a Seed of Falshood? Yea, for Judas betraying him: For the Iniquity of his Covetousness was Enrath, and smote him: I bid me, and was wrath, and he went on fromardly in his Heart, Isa. 57. 4, 17.

Now notwithstanding all this, that Pilate had permitted them to do to innocent Jesus, thinking, that this Indignity, and Suffering of our Saviour, might have been full satisfaction to them all. When Pilate said unto them, Behold the Man, in his Kingly Robes, thus affronted and abused in all this Contempt, Scorn and Sufferings. Yet was their inveterate Malice and Envy, against innocent and harmless Jesus, such, that all this Blood had not yet satisfied their Blood-thirstiness: But when the Chief Priests and Officers saw him, they cry'd out, all,  
 This

This will not do, we must have him Crucify'd, nothing less than that will satisfy us. Pilate saith unto them, If nothing else will satisfy you, nor appease this Tumult and Uproar, take ye him, and crucifie him your selves, for I find no fault at all in him. This would not yet appease them; for we have a Law, and according to our Law, we can put no Man to Death: Moreover, we have a strict Law against Blasphemy, not boring through the Tongue, but Death, and by our Law he ought to dye, because he hath made himself the Son of God.

When Pilate heard that Saying, he was the more afraid, and went into the Judgment Hall a third time, Luke 23. 22. John 19. 9. and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then Pilate said unto him, Speakest thou not unto me? Knowest thou not, that I have power to Crucify thee,

Jesus carried before  
Pilate a  
third time.

*thee, and have power to Release thee? How, Pilate! Is thy Power so great? And wilt thou not do it? Out of thy own Mouth shalt thou be condemn'd,* John 19. 10. *Jesus answer'd, and said unto him,*

*Eusebius, speaking of Christ's Divinity, gloses upon st. Christ's Divinity, here, stoops not to Pilate's Humanity.*

*Thou couldest have no power at all against me, except it were given thee from above.*

*From thenceforth Pilate sought to Release him, but the Jews cry'd out, saying, If thou let this Man go, thou art not Caesar's friend.*

*Whosoever maketh himself a King, speaketh against Caesar. When Pilate therefore heard that Saying, he brought Jesus forth, and sate down in the Judgment Seat, in a place that is called the Pavement, but in the Hebrew, Gabatha: And it was the preparation for the Passover, and about the sixth hour, and he saith unto them, Behold your King! But they cry out, Away with him, Crucify him. Pilate saith, Shall I Crucify your King? The*



*The Chief Priests answered, We have no King, but Caesar, John 19. 5.*

Now *Pilate*, when he saw that after all ways, and means, and courses, that he had taken with *Jesus*, to satisfy the *Jews*, nothing would do, less than to Crucify him; He was now ready to pass Sentence, and had enter'd the Judgment Hall, and sat down in the Judgment Seat, in order to it; his Wife sends a Letter to him, with words to this effect, saying,

I beseech you, Husband, if you have any Love for me, and any Bowels of Pity and Compassion for this poor innocent Man, *Jesus*, (that now is arraign'd, and stands before you, just ready to be Condemn'd, and Sentence to be pass'd upon him, on purpose to gratify the inordinate impetuous desires of a rash Multitude, and blood-thirsty *Jews*,) for-

*Procula, his Wife, whom the Greek Church honours as a Convert of our Lord's, sends a Letter to him to this effect.*

bear,

bear, I say, I humbly beg of you, and do not Condemn him, and have nothing to do with this Just Man, for I have suffer'd many things for him this day in a Dream, which I shall communicate to you, as soon as I see you.

When Pilate saw this, and that he could prevail nothing, but rather that a Tumult was made, He called for Water, and wash'd his Hands before the Multitude, saying, I am innocent of the Blood of this just person, see you to it, Matth. 27. 19, 24. Then answered all the people, and said, Let his Blood be upon us and our Children for ever, if it will, we will have him Crucified. And the Voices of them and the Chief Priests prevailed, Luke 23. 23.

Then Pilate released Barabbas unto them, and deliver'd Jesus to be Crucified, and they took him and lead him away, John 19. 16. Then they called together the whole Band of Soldiers, and with the Scarlet Robe, and the  
Crown

Crown of Thorns on his Head, they put a Reed in his right hand, in stead of a Scepter, and they bowed the Knee before him, and said, Hail, King of the Jews! And then they spit upon him, and took away the Reed from him, and smote him on the Head with it; And after they had done that, they mock'd him, and then they took off the Robe, that was upon him, by Herod's Appointment; for to Crucify him in that King-like Robe, would be a great dishonour both to their King and Country.

And the Saviour of the World now being left to the Barbarous Multitude to be Crucified, and to do what they would with him. You may imagine, with what Undecency and Rudeness they twist and turn about the Sacred Body of our Dear Jesus, that is already most grievously sore and stiff with Blood, from their late Inhuman Stripes,

The Jews  
and Gen-  
tiles con-  
sent and  
assist in  
the Cruci-  
fying of  
him, Mat.  
20. 18, 19.

Stripes, and with what force and cruelty they pull off his Robes, and put on his own Garments for his Crucifixion, is enough to make a Deyout Soul quake and tremble.

Thus they took the ever-blessed Jesus, and *led him away*, bearing his own Cross, toward Mount *Calvary*, or *Golgotha*, the *place of a Skull*, with all the Joy their Rage and Malice could invent.

*The De-  
vout Soul  
standing  
to see its  
Saviour  
pass by to-  
ward the  
Mount,  
the place  
of his Exe-  
cution.*

Stay now, my Soul, and take a serious view of thy Lord and Saviour, thus far afflicted, tormented, and forsaken. I say, now if thy Heart does not break too fast, and the Sluces of thy Eyes do not pour down Tears too violently, take a view of him, and make a stand: It's the way to his Cross, and he will come dragg'd by presently. O my Soul! be like the true *Zacheus*, make the best of thy Ground to view, and of thy  
Time

Time to consider, for now the Agony of our Blessed Redeemer begins.

Ah, cruel and miserable *Pilate* !  
What hast thou now done ? And  
whom hast thou **Condemned** ? And  
whom hast thou delivered up to be  
**Crucified** ? **The Lord of Glory !**  
**The Son of God ! The Redeemer**  
**and Saviour of the World ! A Just**  
**Person ! As thou thy self hast testi-**  
**fied of him. Thou found'st no Guile**  
**nor Evil in his Mouth. What canst**  
**thou expect from him then for thy**  
**own Salvation ! See but yonder,**  
**how he is hal'd and dragg'd away**  
**from thee, with his Head crown'd**  
**with Thorns, his Temples bleeding,**  
**his Face besmear'd with Blood and**  
**Spittle, from the basest and vilest of**  
**the poor ignorant Jews, and his**  
**Back stooping under the Burthen**  
**of his own Cross, and his poor**  
**Legs trembling, by reason of its**  
**weight, which, with the Dust,**  
**Dirt, Crowd, Sweat, Blood, and**  
**want**

*His sacred  
Lips ha-  
ving recei-  
ved no nou-  
rishment  
from the  
time of the  
Passover  
till the*

want of Sustenance to re-  
vive his poor drooping  
Spirits, Is ready to sink.  
Canst thou look after him,  
Pilate, and see all this, and  
thy Heart and Soul not  
faint and bleed?

*time of his thirsting upon the Cross, which was the  
third day, and exactly forerun the time of his Bo-  
dy lying in the Grave.*

What wouldst thou give, Pilate,  
now, to recal thy wicked and a-  
bominable Sentence of a just Per-  
son, thus spitefully used and dealt  
with? *Like a Lamb to the Slaughter,*  
*or a Sheep before the Shearers is*  
*dumb, so openeth he not his Mouth.*

*Simon the  
Cyrenian  
compell'd  
to bear our  
Saviour's  
Cross.*

But now, not for Pity  
to his tender Back, but for  
fear he tire before he come  
to the Place of suffering,  
and that they may give  
him some ease to lengthen  
out his Torments, and that they  
may be able to inflict more Stripes  
upon him, and that he may more  
become the publick view, and that  
he

he may be the better come at to receive his Stripes, and to be spit upon, and thrown at, let us seize and compel the *Traveller*, Simon of Cyrenia to bear his Cross.

O, happy art thou, *Simon*, to bear thy Lord's Cross! Let there be no unwillingness in thee. Thou hadst no hand in Condemning him, nor Crowning him with Thorns, nor spitting upon him, nor buffeting him; let it not grieve thee, thou may'st be amply rewarded for thy pains, if thou believest in him; He, in requital, will bear thy Soul to Heaven for thee. How many poor Souls, now a days, would have been glad to have suffer'd for him, or with him, that have already found part of the Virtue of his Death and Resurrection?

But how can I blame thee, poor *Simon*, when all his Disciples *had left him*, and one of them was he that *betray'd him* to this, but all *hid their Faces* from him, as he himself had

had foretold them. *And ye shall leave me alone, but I am not alone, because the Father is with me.* O, dear Lord Jesu, joyful is this News to me, that I now hear thee speak, That thou hast the Presence, Comforts, and Assistance of thy Father, of thy God, with thee in this hour, in this great Agony and Suffering.

And having thus far mournfully accompanied our Lord and Saviour up the Hill, laden with Afflictions and Sorrows, to the top of Mount Calvary, where the Cross of our dear Saviour is to be fix'd, for the separating of his most Glorious Soul and most Precious Body. Who can but consider, and be amaz'd, to think, what stupendious Sorrows and Sufferings our dear Lord, at this moment, feels and apprehends?

All Malefactors that we have at any time beheld with our Christian compassionate Eyes; there are three Times especially, that conflict and operate most upon sympathizing



zing Beholders; and according as the Sentence for the extinguishing part of Life is, so are we more or less affected and afflicted with Sorrow.

First, at the time of their Condemnation and dreadful Sentence, "Thou shalt return to the Place  
"from whence thou camest, and  
"from thence to the Place of Execution, and there be hang'd by  
"the Neck till thou art dead, or  
"Quarter'd alive, or burnt to Death,  
"and the Lord have Mercy upon  
"thy Soul.

Secondly, at the present time of their going up the Ladder, or being fastned to the Rack, Cross, Stake or Block. What Eyes can behold this, but their Face shall gather Paleness and Sorrow, and their Knees even knock together with fear and trembling, to think what is at hand, and they now going immediately to suffer.

*A sympathizing  
thinking  
Christian.*

Third-

Thirdly, at the time of their being in the very present Agony of Death, where, not only the present Torment of Body they endure, but the dreadful Terrors of an affrighted Conscience at the immediate sight of a revengeful God, and irreconcilable Judge, that is now ready to cast both Soul and Body into Hell-Fire, do produce Compassion. And this is the present and perfect state and condition of all Men, by reason of Sin. For this, and this alone, is our dear Lord and Saviour conflicted in the Garden, even to the extracting great drops of Blood trickling down his most sacred Hands and Face.

And when he saw, his most Righteous Father would not reverse this eternal Decree and Punishment to Mankind for Sin, without his own ever blessed Son's undergoing and suffering Death and Hell for us. Saith he, *If this bitter Cup shall not pass from me without drinking of it,*  
Thy

*Thy Will be done. A Body hast thou prepar'd, that is mounting the Cross, and ready and willing to suffer all the Misery and Torment, that the most cruel Rage and Malice of Men and Devils, and an enraged God, will permit to inflict, rather than poor Man shall suffer the deep Presures of Thy eternal Wrath and Indignation, in that Lake that burneth with Fire and Brimstone for evermore.*

O, blessed Father! Thou art my Father from all eternity; and am not I thy Son? *Prov. 8. 23. I was from everlasting, before ever the Earth was. While as yet he had not made the Earth or the Fields, nor the highest part of the Dust of the World. When he prepared the Heavens, I was there. When he set a Compass upon the face of the Deep. When he established the Clouds above. When he strengthen'd the Fountains of the Deep. When he gave to the Sea his Decree, That the Waters should not pass*

*pass his Commandment. When he appointed the Foundations of the Earth: Then was I by him, as one brought up with him, and I was daily his Delight, rejoycing always before him. Rejoycing in the habitable parts of his Earth; And my Delights were with the Sons of Men; when thou createdst them in a state of Innocency and Perfection. And, O, Heavenly Father, shall I now forsake them, in a state of Sin and Misery and eternal Destruction? No, O Holy Father, for this very end did I come into the World; I, that immaculate Lamb, slain from the beginning, conceiv'd by the Holy Ghost, born of the Virgin Mary, as to human Nature, am toucht with their Infirmities, and therefore came to succour poor tempted Souls. I know the Devil's Wrath and Power, and continual Attempts to all Mankind. For this cause was I carry'd into the Wilderness, endur'd Hunger and Cold, Fasting and*  
Temp.

Temptations, and I cannot but succour and relieve, and at last deliver, those that are tempted.

As Man, I my self, O Righteous Father, had fell by his Temptation; but, as God, I overcame him, and can I let them suffer, when I know Man is not sufficient of himself to overcome the Devil nor Sin; nor the Power of Death and Hell, nor thy eternal Wrath and Displeasure. This was the Eternal Decree of the great Council of Heaven from everlasting, That seeing Man was not able to recover his lost state, That Man born of a Virgin, conceived from his God-like Power by the Holy Ghost overshadowing her, in the fulness of time should be born, the Son of God, fully qualify'd God-Man, to make compleat Satisfaction and Atonement for laps'd Man, to the unsatisfi'd Justice, and incens'd Wrath and Indignation of God.

E

And

And for this Cause was I born here on Earth, and left the Bosom of my Heavenly Father, and all Thrones and Dominions, Principalities and Powers of Glorified Saints and Angels, and took upon me human Nature, and came cheerfully leaping over the Hills, and skipping over the Mountains, *as a Roe, or young Hart upon the Mountains of Spices.* For this Cause came I, *as in the Volume of the Book it is written of me, to do thy Will, O God,* That poor Man might not be eternally lost, but thy incens'd Wrath might be appeas'd, full Satisfaction might be made, the Power of Hell might be broke, and Devils themselves reserved in Hell, bound in Chains of Darkness, until the great Day, and poor fallen Man acquitted and discharg'd, and his Soul eternally sav'd.

This is Love indeed! unbounded, unlimited, Love! infinite, inexhaustible, incomprehensible Love of the  
the

the Son of God, the ever blessed Redeemer of the World. O, *the Height, Length, Breadth, and Depth of the Goodness of God to Mankind!* This is transcendent Love, Love without Comparison! Now, what must all this extort from us? To see our dear Lord and Saviour just now mounting the Cross, giving of himself up to the utmost Cruelty, that the wickedness of Men and Devils can inflict upon him, from the vehemency and Poyson of their most barbarous Rage, and all this for our Sins, and to set us free.

Here is the Sentence of *Pilate*;  
“ Take him, scourg’d already, according to your Custom, and bound, Take him and Crucifie him, with this Inscription over his head, written in Latin, Greek, and Hebrew, *This is Jesus of Nazareth King of the Jews.*

*That every one that passeth by might understand it.*

The Death of the Cross was the ancient Punishment of the Jews for their most notorious Malefactors, before *Christ's* time, and therefore esteemed by the accursed Jews most fit for our Saviour to dye by. Omitting all the various Forms and different Kinds, which were all us'd towards the Primitive Christians, there were two things in this way of suffering rendred it very severe, *viz.* the Pain, and Ignominy of it. Painful it must needs be, because the Party suffering was fastned to it with Nails drove through his Hands and Feet, the most sensible Parts of Man, from such a vast quantity of Nerves and Sinews uniting and terminating in those places: And they were pierc'd only in those extream Parts, so far distant from the Heart, on purpose that the exquisiteness of their Torments and Death might be the more lingering and tedious. Inſomuch that ſome,

Dr. Cave's  
Primitive  
Christianity.



out of tender Compassion, have caused some to be strangled before they were Crucified, as *Julius Caesar* did the Pirats he had sworn to execute on the Cross; *Sueton. in Vit. Caesar.* Cap. 47. p. 76. But no such favour was shewn to Christians; they were suffer'd to remain, during all these cruciating Pangs, till mere Hunger starv'd them, or the Mercy of wild Beasts, or Birds of Prey, dispatcht them. Thus St. *Andrew* endur'd 2 whole days upon the Cross. *Martyrol. Rom.* p. 736.

*Timotheus* and his Wife *Maura*, after many other Torments, hung upon the Cross nine days together, before they compleated their Martyrdom. Nor was the Shame of this way of Suffering less than the Pain of it; Crucifixion being the Punishment of Slaves, Traitors, and the vilest of Malefactors: Insomuch that for a Free-man to dye thus, was accounted amongst them the highest Degree of Ignominy and Reproach.

imaginable. Therefore the Roman Historians call'd it *Servile Supplicium*, a Punishment only proper for Slaves. But this Punishment of the Cross *Constantine* took away, out of Reverence to our Saviour, not being willing, that that should be the Punishment of the vilest Malefactors, which had been the Instrument whereon the Son of God had purchas'd Salvation for Mankind. *Sozom. Lib. 1. Cap. 8. p. 418.*

But now, O holy Jesu, must thou be lifted up to suffer and dye upon the Cross, as it was Propheſi'd of thee. *As the Serpent was lifted up in the Wilderness, so shall the Son of Man be lifted up.* Now, O blessed Jesu, who is able to see thee, and behold thee, how with rude hands and fear'd Hearts they force and twist, pull, hale, and extend thy Sacred hands, that were always doing of good, and healing Diseases, now nailing to the Cross? Who can but

*Christ's  
nailing  
to the  
C of.*

but mourn and lament bitterly, as not being able to behold thee, the Lord of Life. Our Souls within us must be pierc'd, and even our Hearts break in pieces, to see thy ever blessed Feet thus extended and rackt, and nail'd to the Cross, and to think what Agony and Torment they now endure, that always kept the steady Paths of thy God in the ready way to Man's Salvation.

Now, to see thee *tread the Wine-Press alone*, and of all the People there was none with thee. And as thou thy self said'st, *I look'd, and there was none to help; and I wondred, and there was none to uphold; therefore my own Arm brought Salvation to me, and my fury upheld me.* In all their Afflictions, I was afflicted, and the Angel of his presence saved them. In his Love, and in his Pity he Redeem'd them, and he bore them and carry'd them all the days of old. Thus the tender care and Pity of Christ was towards his Children and Peo-

ple from the beginning, it bore Date in the Records of Heaven.

And now, dear Jesu, to see how with uncontroll'd Severity they pierce thy very Hands and Feet, and penetrate into thy very Nerves and Sinews, not only forcing thy sacred Blood out of thy tender and delicate Veins, but squeezing it out upon the very Cross; And all this for me, O Lord, and for my great and grievous Sins, that are numberless, dost thou endure this grievous torment, and shed infinite drops of Blood, crying out in the bitterness of thy Soul, *Behold, and see, if there be any Sorrows like my Sorrows.* O Lord, who is able to see thee, bleeding, and groaning, and crying and dying for me, and not Weep and mourn, and dissolve into Tears and Sorrow? Or, rather than my spent Eyes should want Tears, help my Heart, O Lord, to weep Tears of Blood. Who can forbear, O Lord, when I consider every Sigh, every  
Groan,

Groan, every Cry, every Tear, every drop of Blood, every Pang, every Pain, every Twitch, every Convulsion, and every Distortion that thou endurest, are the products and effects of my Sin. O Lord, let never a Minute be lost, nor never a Thought be spent in vain, now my Saviour is dying, and bleeding on the Cross.

And thus should every devout Soul endeavour to do, when they come to the Table and Supper of the Lord, that being the chiefest time to give the strongest and liveliest strokes in our Hearts and Souls, of the compleatest Resemblance and Commemoration of our dear Lord and Saviour's Suffering and dying on the Cross for us; to consider how his Body was broken, and his Blood gushing out for us, for our Sins and for our Salvation. *This do, (as our dear Saviour's Words are) as oft as you do it, in remembrance of me, knowing that thus Christ dy'd for thee.*

*The earnest  
Petition  
of a truly  
sympathi-  
zing gra-  
cious Soul.*

And now, O holy Jesu, help my poor crippl'd Soul through the Crowd, to lay it self down at the foot of thy Cross, to receive the drops of Blood, as they come trickling down from thy Wounds, into my Polluted Soul, that not one drop of thy most precious Blood be spilt on the ground, or the sacred Liquor of Eternal Life be wasted or lost. O Lord! Who is able to behold thee longer? O that I could bleed, die, and pour out my Soul with thee!

*The Thief  
upon the  
Cross re-  
buking his  
Compani-  
on, and  
timely  
praying for  
himself.*

Happy art thou, wretched Thief, that was reserv'd till this time, to have the Lord of Life to suffer with thee, to have his Jewish ignominy thy poor Souls advantage, to hear now thy Prayers, and save thy Soul from Eternal Death. Let thy cursed Companion and Malefactor persist in his obstinacy and incredulity,

lity, with the rest of the wicked Jews, cursing and reviling his Saviour, and going head-long to Hell. *If thou be Christ, come down from the Cross, and save thy self and us.* Well was it done, O Thief, that thou so timely rebuk'd him. *Why dost thou not now fear God, seeing thou art in the same condemnation, and same suffering?* We, thou knowest, *suffer justly for our Offences, but this Man hath done nothing amiss.*

I cannot admonish nor persuade thee longer; my Soul is just ready to expire, and I am just fainting away. A moment left now is lost for ever. My time is but short to pray for my own Soul, that am loaded and crowded with an infinite number of Iniquities and Sins. If thou wilt die obstinately; Lord, help me to die penitently; If thou wilt continue in Contempt; help me, Lord, to continue in Faith and Patience. If thou look'st upon him as a Deceiver; I look upon him as my Savi-

Saviour. If thou abound'st in reviling, and scorning, (the opportunity now offer'd) I will abound to my last breath with strong Prayers and Tears, to the very last gasp, crying and calling to my Saviour, and ever-blessed Redeemer, and King, Lord have mercy upon me quickly, quickly, O Holy Jesu, or I perish for ever; and *remember me, when thou com'st into thy Kingdom.*

O Blessed Jesu, that art so ready to give out Pardons and Remissions to poor Penitent Sinners, that call and cry to thee at the very last gasp: As soon as they ask, it is thy own gracious promise, *Ask, and ye shall receive. Heaven and Earth shall pass away, but not one jot or tittle of thy sacred Word, or Promise, shall pass away. Verily, Verily, thou shalt be with me this day in Paradise.*

This is the time of Repentance; this is the time of effectual Prayers; this is the time of weeping and mourning for Sin; this is the time  
of



of drenching and bathing thy Soul in the precious heart-blood and life of thy Saviour. It's no matter, what the accursed *Jews* say in reviling and mocking of the Son of God, their King, their Saviour, and Redeemer. *They that pass'd by, rail'd, and wagg'd their heads, saying, Ah! Thou that destroy'st the Temple, and in three days build it up again, come down from the Cross; and save thy self, if thou canst. Let Christ the King of Israel descend now from the Cross, that we may see and believe.* If thou be the King of the *Jews*, save thy self.

O Lord! Let the wicked *Jews* be now making up the number of their Sins through infidelity, till the time of Repentance is past, and the Door is shut. I will be still calling and crying to my God. Let them in scorn and derision be crucifying my Saviour between two Malefactors, as the chiefest of them. I, in the greatest bitterness of my Soul,  
will

will be pouring out the most ardent of my Prayers with sighs, groans, and tears, that are unutterable, to remember me, both now whilst thou art on the Cross, and as soon as thou art exalted in thy Kingdom of Glory.

O God ! the Son, Redeemer of the World, have mercy upon me, miserable Sinner. By the Mystery of thy Holy Incarnation ; By thy Natiyity and Circumcision ; By thy Fasting, Baptism, and Temptation, Good Lord, deliver me. By thy Agony, and Bloody Sweat ; By thy Cross and Passion ; By thy precious Death and Burial ; By thy Glorious Resurrection and Ascension ; and by the coming of the Holy Ghost, Good Lord, deliver me. O Son of God ! I beseech thee to hear me ! O Lamb of God ! that *takest away the Sins of the World*, Grant me thy Peace ! O Christ ! hear me ! O Lord, hear me ! O Lamb of God ! that *takest away the Sins of the World*,

World, have mercy upon me!  
Lord, have mercy upon me! Christ,  
have mercy upon me! O Lord,  
hear me, and remember me, now  
now thou art giving up thy most  
precious Life, and pouring out thy  
innocent, harmless, and compassio-  
nate Soul. Remember me, when  
thou com'st into thy Kingdom.  
What can a poor Soul beg more,  
and desire more of it's Redeemer at  
the point of Death? Or what can  
be given, or done more, by an ever-  
blessed Saviour and Holy Jesu, to  
save us from the Jaws of Death,  
power of Hell, and Eternal Tor-  
ments? Than to be pouring out his  
own Soul by Prayers and Tears to  
his Heavenly Father, at the very last  
minute of his precious Life for us?

But stay, O blessed Jesu! What is  
it I perceive and see still in this black  
and dismal hour? O Lord! Is it  
thee still in thy Agony, and Bloody  
Sweat? It is so dark, I can but just  
perceive thee: Is it not finisht yet?  
What

What say'st thou, Lord, now to my poor, fainting, dying, Soul? Speak, Lord, one word of comfort to me, notwithstanding all thy Adversaries and implacable Enemies about thee. *Speak, Lord, and thy servant heareth. Speak, Lord, and my Soul shall live.* If thou art so faint, thou can'st not speak in this grievous Conflict, let thy good Prophet speak for thee.

Wherefore, when I came, was there no Man to help? When *I call'd, was there none to answer?* Do you think, I am past saving of you, or delivering of you, in this time of my Dereliction? Though you all forsake me in this hour of my Crucifixion, I do not forsake you, my Children, my Flock, and my poor Lambs, my Redeemed, and the Purchas'd of my Soul. *Is my hand shortned at all? though Nail'd to the Cross? that I cannot save, or that I cannot redeem?* Or, have I no power to deliver? Behold, at my Rebuke, *I dry up the Sea. I make the Rivers a Wilderness.*

*ness. The Fish stinketh and dieth  
for thirst, because there is no Water.  
I cloath the Heavens with blackness,  
and I make Sack-cloth their covering.  
I make the Earth to quake and trem-  
ble, and it would tumble down to the  
Eternal Abiss, but that I bear up the  
Pillars of it, at this very moment,  
that I am bleeding and dying upon  
the Cross. Let the Jews have as vile  
and mean thoughts of me as they  
please, and cast all their scorn and  
malice, mixt with their cruel rage  
and poison, at me : It's I, that make  
the Rocks to rent, the Sun to gather  
paleness, and the Moon to be turn'd  
into Blood : Notwithstanding, that  
all the Scriptures might be fulfill'd,  
and my Redeem'd Ones, the Pur-  
chas'd of my Soul, set at liberty, I  
give my Back to the smiters, and my  
Cheeks to them that pluck't off my  
Hair. I hid not my face from shame  
and spitting ; for the Lord God doth  
and will help my Soul, and sustain it,  
Whatever my Body doth, or shall  
cry*

cry out, and say ; therefore I shall not be confounded ; therefore I have set my Face like a Flint , and know that I shall not be asham'd. He is near, that justifieth me: Who will contend with me ? Let us stand together. Who is my Adversary ? Let him come near. Behold, the Lord will help me. Who is he, that will condemn me ? Lo ! they shall all wax old as a Garment, and the Moth shall eat them up. Who is it amongst you that feareth the Lord ? Who obeyeth the Voice of his Servant, that walketh in darkness, and hath no light ? Let him trust in the Name of the Lord, and stay himself upon his God. Behold all ye that kindle a Fire, that compass your selves about with sparks, walk in the light of your Fire, and in the sparks that ye have kindled, this shall ye have of my hand, ye shall lie down in sorrow. Isa. 50.

But, my Soul, draw near, or else thou wilt lose the sight of thy Saviour. Darkness hastens on a-pace.

O Holy Jesu, is it not thee ? Let me wipe, and drain, my dim, and almost spent, and blind Eyes, and look again. Lord ! it is thee. I still perceive thy Tears distilling down thy sacred Face ; Thy Temples boiling out of Spirituous Blood ; Thy Sacred Hands and Feet blubbering up, and venting out from behind the Nails, great Bladders of Blood and Froth, from the expulsive force of thy most exquisite Torments. O Lord ! even now my Soul fainteth and dieth within me. My Spirits fail me. My poor Mortal Eyes, and tender, fainting, Heart, is not able to behold thee longer. Nor yet, while my Life and Strength remains, can I forbear (when an interval of Tears will permit my sight,) looking after thee still, and pouring forth my fervent, and frequent, requests to thee ; and falling into these most strict Examinations within my self.

What !

What! From the Sixth, till almost the Ninth Hour, is my dear Saviour in the height of this vehement Agony, and not over, yet? But still labouring and groaning under the burthen of my Sins? What great and heinous Sin of mine is it, that I am guilty of, that is not atton'd yet? That God is so extremely incens'd at, and that he will not yet pardon? That my poor Saviour is yet struggling for, till the last drop of his most Precious Blood is exhausted? Let me look immediately into my Soul, into every corner and cranny of it; all must out, and be discover'd, of what nature or quality soever it be, whether Lying, Cursing, Swearing and Forswearing, Theft, Murther, Fornication, Adultery, Incest, Pollution with the Dead, or Copulation with Beasts, Blasphemy, Spite and Contempt against thy Holy Word and Sacraments.



O quickly, quickly, quickly, help me, O my God, to find it out, and to bring all to remembrance, that thou mayest no longer be extorted and convuls'd in these grievous Torments. Look upon me, dear Saviour, and cast quickly thy dying Eye towards me, as thou didst upon *Peter*, in the High-Priest's Hall, denying thee, that I may immediately remember it, seeing thy Righteous Father is so exact and severe, that there is no Redemption of thy most precious Soul, and Sacred Body, from the Cross, till thou hast paid the very utmost Farthing, and hast made full and compleat Satisfaction for me.

*Christ cast  
his dying  
Eyes to a  
Suppliant  
Sinner.*

O, dear Lord! That Cast of thy languishing, distracted, dying Eye, towards me, hath brought all to remembrance. And there, dear Saviour, in the speedy conveyance of a most ardent Ejaculation, is it most hum-

humbly and devoutly presented unto thee, that thou mayest instantly be deliver'd from the Torments and Bondage of Death, in making ample Atonement for it, and my poor Soul may be recorded, as soon as thou art exalted in thy Kingdom of Glory.

Stay, O my Soul ! a small space longer, for now Darkness hastens on a main, that I can scarce see thee : But what is it I hear ? Does this abominable Sin of mine stick so fast still in the strict Court of Heaven, that it makes thee cry out thus ? Will it not yet be discharg'd ? What dreadful Cry is it ? I'm sure, it must be my Sin. Thou, O blessed Jesus ! art Spotless, and without Sin. *Guile was not found in thy Mouth :* It must be mine ; O miserable and wretched Creature as I am ! How impossible was I, and unable, to have underwent this Suffering and Agony for my Sin ; as a poor Worm, Dust and Ashes, and sinful pol-

polluted Man, when it makes the Son of God thus complain, and cry out. Hark! Hark! O my Soul, what is it that sounds thus in my Ears? 'Tis no usual Cry; it must come from my Tortur'd Redeemer. Hark! Hark! Silence! Hark! What is't? *Eloi, Eloi, Lama-sabachthani!* My God, my God, *why hast thou forsaken me?* O my Soul, what is it? What is it I hear? *Eloi, Eloi, Lama-sabachthani?* My God, my God, *why hast thou forsaken me?* O Lord! O God! O Saviour! O ever-blessed Redeemer! O my Christ! Son of God! Lamb of God! Dearly beloved of the Father! Where shall I go? Where shall I hide my self from the Wrath and dreadful Displeasure of thy Father, if thou cry'st out so, that art his Son, his only begotten Son, in whom always he was so well pleas'd? What then can I do, or where shall I appear, if Wrath break out never so little towards me, when thou, that art a  
God,

God, complains so bitterly? What then must a poor, vile, wretched, miserable, undone Creature, and grievous polluted Sinner, do?

But stay, my Soul! Endeavour still to be looking up toward thy Saviour. Let my trembling, fainting Heart, still endure the Crowd. If thou dyest here, thou mayest still be remembred with the Penitent Thief. It's the only time and place under Heaven, to give up a departing Soul; but if otherwise thou art called for a longer time on Earth have patience, and see the last of thy ever-blessed Saviour. If the Mother of our ever-blessed Lord stand to see the last Gasp of her dearly beloved Son, and if *Mary Magdalen*, and others, stand weeping, and crying, and praying, to see the last Gasp, and dismal End, of this unparell'd Tragedy, thou hast as much need. I say, if, amongst these, *Mary* the Mother of our ever-blessed *Jesu*, can stand to behold her Nine  
Months

Months Labour in her precious Womb, and to see the Travail of her Soul thus tormented to Death, canst not thou do the same? More especially, thy Sins, O my Soul, are great, which thou hast committed; have patience a while, and much shall be forgiven thee.

Let us now see, what further the Jews have to do, till their Wrath is quite spent.

*And when the Sixth Hour was come, there was Darknesse over the whole Earth, until the Ninth Hour; and at the Ninth Hour, Jesus cry'd out with a loud Voice, saying, Eloi, Eloi, Lama-sabachthani! Which, being interpreted, is, My God, my God, why hast thou forsaken me? And some of them which stood by, said, He calleth for Elias, let him come down and save him, if he can. Then presently he cry'd, I Thirst; immediately one runs, and fills a Spunge full of Vinegar and Gall, and gives it him to drink, Psal. 69. 21. Mark 15. 23.*

All this Suffering hitherto of our Blessed Lord and Saviour, had wrought nothing upon these Cruel, Incredulous, Jewish, Stony Hearts, but they squeeze this bitter Potion into his most Sacred Mouth with bitter Revilings, which at all times is counted most base and inhuman, to insult over the most vilest Malefactors, at the time of their suffering the satisfaction and penalty of the Law; yet such is the Cruelty of these barbarous Infidels; Let us see, say they, if *Elias* will come and take him down from the Cross, and save him.

But our Blessed *Jesu*, as he had liv'd Christ the Son of the ever-living God, so he would dye Christ and Saviour of the World, praying for his most bitter and inhuman Enemies, at the very last minute of his most precious Life. *Father, forgive them, they know not what they do.*

But when they saw, that all their  
Rage

Rage, Malice, and Barbarous Cru-  
elty, ended in a Prayer for them,  
their Hearts began to smite them,  
and they stood gazing one upon  
another; and when they began to  
see such thick Darkness fall upon  
them, and the Earth quaking and  
trembling under their Feet, they  
began to be convinc'd in their Con-  
sciences, some of them, and to say  
one to another, *Surely, this is the  
Son of God*, and cry'd, What shall  
we do. And looking up to Jesus  
again, they saw him bowing his  
Head, and saying, *Consummatum est,  
Now it is finish'd: Father, into thy  
hands I commit my Spirit, and bowed  
his Head, and gave up the Ghost.*

And, as one devoutly observes,  
the posture of this Death carries in  
it a lively Representation of his  
great Love to Mankind, his Arms  
stretch'd out, as it were, to embrace  
all those that would come to him,  
and his Head bowing down to kiss  
them.

*And at the Ninth Hour there was Darkneſſ over the whole Earth, for the Sun began to hide his Head, as not able to behold it: The Vail of the Temple was torn from the top to the bottom, the Earth quak'd, and the Rocks rent, which made the Centurion that ſtood by as a Sheriff, by Pilate's Command, to ſee our Saviour executed, begin to be grievouſly afraid, and to ſay, Of a certain, this was the Son of God, Luke 23. 30. Matth. 27. 54.*

And no ſooner had our dear Saviour let fly his Bleſſed Spirit, and aſcended to his Heavenly Throne, and glorified Saints and Angels, but they, rejoycing at his glorious Preſence, immediately brake forth into ſinging of Praises and Hallelujahs, with the Penitent Thief. And having now overcome the Power of Death and Hell, forthwith the Graves open'd, and many Bodies of the Saints, which ſlept, aroſe, Matth. 27. 52. and began to glorify God, Luke 23. 47.

But



But the Jews, when they saw all this, began to call to the Mountains, to hide them from the Wrath to come; And all the People that came together to that Sight, beheld the things that were done, and were amaz'd, and smote their Breasts, and return'd, that the Scriptures might be fulfill'd; They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his Son, and shall be in bitterness for him, as one that is in bitterness for his First-born; Zech. 12. 10.

This made Dionysius of Athens to say, ( being in Egypt at the same time of our Saviour's suffering, ) when he saw this great Eclipse of the Sun, contrary as at other times, cry out, and say, *Aut Deus naturæ patitur, vel Mundi Machina dissolvetur*; Either the World was at an end, or the Maker of it suffer'd great Agony.

And now, O my Soul, what hast thou more to do, but to attend till thy Saviour is took down from the Cross, and, with the Remainder of thy feeble Strength, and almost-spent Eyes, accompany his precious Body to his Funeral, which will be solemniz'd this Evening?

*The Jews therefore, because it was the Preparation for the Sabbath, and Even was come, and they had a custom amongst themselves, That Bodies should not remain upon the Cross on the Sabbath day, especially at this time, it being a great and high Day, the Day of the Great Passover; the Soldiers therefore came to Pilate, and besought him, that the Bodies of the Malefactors might be taken down*

*John, the beloved Disciple, to whose Care Christ bequeath'd*

*from the Cross, and their Legs broken; which no sooner was granted, but one of the Soldiers, abounding still with his*

*his Mother, saw this, and bore Record of it, that we might believe, John 19. 35.*

inve-

inveterate Malice more than the rest, notwithstanding the wonderful Miracles he had so lately seen from the Glorious Sun of the Firmament, vailing its Head, the Earth trembling, the very Rocks breaking in pieces, and the Vail of the Temple (the most Sacred Place of their Worship,) 'rent from the top to the bottom; yet he takes no notice of all this, but forthwith runs with his Spear in his hand, and violently pierces the tender Side of our dear Lord and Saviour, and immediately gush'd out Water and Blood, the Emblems of the two abiding Sacraments, that our Lord left with us, in commemoration of His blessed Humanity and Divinity, Baptism, and the Lord's Supper. And this could not be done without a Prophecy, *In that Day, there shall be a Fountain open for the House of David, and Inhabitants of Jerusalem, to wash in, for Sin and for Uncleanneß, Zach. 13. 1.*

And when they took down the Bodies of the other two Malefactors, found they were not dead, and brake their Legs. The Jews having a Custom amongst them, to break the Legs of the Crucify'd Persons, when they took them down from the Cross, if they found they had any Life in them. But *when they came to Jesus, and found that he was already dead*, probably from the vast expension of Spirits, so much exhausted and wasted, from his former Sufferings, and for want of Respit, and fresh recruit of Sustenance, (for which we do not read, from the time of his Betraying, to the time of his Passion, of Care or Supply from any.) Or perhaps from the Wound of the Spear in his precious Side, that might the sooner expire his Life; or, rather, from all together: Yet *finding him already dead, they broke not his Legs*: Or chiefly to fulfil the fore-determinate Will of the Almighty predicted

dicted and prophesied of him;  
*That a Bone of him should not be broken.*

For as we see all along from the fore-knowledge, and all-wise Counsel of Heaven, and from the unalterable Decrees of Omniscieny, nothing could, from his Conception to his Crucifixion, happen to him, but what was unavoidably necessary and foretold, that it might be of Belief to persuade one, of the True *Messias*; and of Infidelity, to obdurate the other: For so says the Great Apostle, *I preach Christ Crucified, to the Jews a Stumbling Block, and unto us Gentiles, the Life and Power of God unto Salvation,* for they neither did, nor yet will, believe the Emanuality of the Son of God in this World; but still are vainly in expectation of him.

Now *Joseph* being a just man, and altho' one of the Jews, yet had no hand in consenting to the Death of

the Son of God, went in privately, in respect of the Jews, because he was of *Arimathea*, a City of the Jews, but went boldly unto Pilate, and begg'd the Body of Jesus.

And when Even was come, because it was the Preparation-Even before the Sabbath, Joseph of Arimathea, an honourable Counsellor, who also himself waited for the Kingdom of God, came and went in boldly to Pilate, and crav'd the Body of Jesus. But Pilate, fill'd with Incredulity, marvel'd if he should be already dead: And, to be fully satisfied, sends for the Centurion, whom he had appointed to stand by, and see the Execution done, and ask'd, If Jesus of *Nazareth* was dead, and whether he had been any time dead, and when the Centurion told him, that he was dead, for his Body the Soldiers had already (with his leave,) taken down from the Cross, and they had broke the Legs of the other two: But when they came to Jesus of Na-

*Nazareth, he they found already dead, and therefore his Legs were not broken. When Pilate heard all this, he commanded the Body of Jesus to be given to Joseph, Mark 15. 42, 46. Matth. 27. 58.*

*And Joseph took him away, and wrapp'd his Body in Sindon, or new fine Linen Cloth; and also Nicodemus, which, at the first, came to Jesus by night, and brought a mixture of Myrrh, Aloes, and other Spices, as the Custom of the Jews was, and wrapp'd him up in fine Linnen, ready for his Funeral, which was to be solemniz'd this Evening in the Garden of Joseph, a place without the Gates of Jerusalem, and near to the place where our Saviour was Crucified, and in a new Tomb hewed out of a Rock, that Joseph had made for himself, and where never Man lay before.*

*And now, O my Soul, prepare thy self, with all Humility and Devotion, to attend thy Lord and Saviour to his Funeral. This is the last*



last Office of Love thou hast to perform to the dear Body of thy departed *Jesus*, who had done and suffer'd so much for thee.

O my Soul ! what an honour it is to thee to be esteem'd worthy by thy Lord to be bid a Mourner at his Funeral?

And happy and blessed art thou, O *Joseph*, that thou wast waiting impatiently patient for the Body of *Jesus*, and for the Kingdom of God. O happy art thou, that, in this black and dismal night of sorrow, thy Faith fail'd thee not, and that thy transcendent Love to thy *Jesu* carry'd thee through all fears and difficulties of the *Jews*, to crave the Body of *Jesus*.

This was love indeed, that at such a time as this was, while the rage and malice of the *Jews* was still boiling hot in them, and seeing all his Disciples had left him before this Day of Trial, thou might'st reasonably have expected, that their  
remain-



remaining rage might have spent it self upon them, that should have shewn any manner of kindness to the Remaining Body of a Crucify'd *Jesus*. Yet true Faith carry'd thee beyond fear; come Life, come Death, nothing can or shall separate a true *Joseph*, a truly devout Soul, from the Love of Christ *Jesus*.

Yet, withal, we may from hence observe the Prudence and Care a Christian ought to have: He went privately, in respect of the *Jews*, whose precipitate rage had so lately embro'd their hands in the Blood of an Innocent, harmless, *Jesus*, and was still reeking hot with that Cruelty; but yet boldly, in respect of *Pilate*, he went in, and begg'd the Body of *Jesus*.

His Love and Faith to *Jesus* made him bold, but his Wisdom and Discretion made him cautious; If he must sacrifice his Life for his Love to his Saviour, it should be by the hands of a Legislative Power, and  
not

not by the merciless barbarity of the Mobile ; but, if it must be so, ready and resolv'd he was immediately to follow, and be second to so good a Saviour, for whose Salvation he had so long time waited.

O Blessed *Joseph* ! Had'st not thou took care of the Son of God, of *Jesus* of *Nazareth*, the King of the *Jews*, of the ever-blessed *Jesus*, Redeemer, and Saviour of the World, to have given him decent Burial, his sacred Body might have laid all mangled, torn, distorted, and extended upon the cold Earth to the merciless Cruelty and savage Nature of Wild Beasts, and Birds of Prey. But this was design'd from all Eternity, that thou should'st be the Man appointed by the Hypostatic Counsel of Heaven ; I say, to be the Man to embalm and entomb the Body of the ever-blessed *Jesus* ; and for this art thou sure, to have thy Soul embrac'd and enthron'd in Heaven in the Bosom of thy Saviour.

our. *He that is not asham'd to confess and own me before Men, in the most dangerous of times, him will I not be asham'd to confess and own before my Father which is in Heaven.*

And now Even is come, and the time of Solemnity and Entombing of our Saviour is at hand; away now, my Soul, with all the heavy weight and burthen of thy Sins, to the Grave of thy Saviour.

The Body born by Angels, vailing their Faces, who, in the time of his Humanity, were always appointed by God to attend upon him, and minister unto him, and also, while in the Grave, to perform the same Heavenly Office. And *there appear'd two Angels sitting, the one at the head, and the other at the feet: And can we think, they should be spar'd or wanted at this time?* Luke 24. 4. John 20. 12.

*The Solemnity of our Saviours Funeral.*

First,

First, follow'd by *Joseph of Arimathea*, and *Nicodemus*, *John* 16. 39, 40. Then *Mary the Mother of the ever-blessed Jesus*, *Mary Magdalen*, and *Mary the Mother of James and Joses*, and the Mother of *Zebedee's Children*. And the Women that follow'd after, as Mourners, beheld the Body where it was laid, *Luke* 23. 55. And all the rest of the Mourners came following after, ordered by the great Herauld of Heaven. And I will in that day pour upon the house of David and Inhabitants of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me, whom they have perceiv'd, and they shall mourn for him, as one that mourneth for his only begotten Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

*In that day there shall be a very great mourning in Jerusalem, as the mourning of Haddadrimon in the Valley of Megiddon: And the Land shall mourn, every Family apart. The Family of the House of David apart, and their Wives apart. The Family of the House of Nathan apart, and their Wives apart. The Family of the House of Levi apart, and their Wives apart. The Family of Shimei, and their Wives apart. And all the Families that remain; every Family apart, and their Wives apart, Zech. 12. 10, 11, 12.*

*Typically  
spoke of  
good Josiah  
alluding to  
our Savi-  
our at this  
time, Rev.  
1. 7.*

Come now, O my Soul, do thee follow after; gather up, I say, all thy Sins from the foot of the Cross, and bring them with thee to the Grave of thy Saviour. Bury them there in a Flood of Tears, with the rest of those Afflicted Mourners, that they may never rise up in this World more to affright thee, nor in the World to come to condemn thee.

Leave

Leave them all there, that they may all be laid *upon the head of the scape-Goat, and carry'd into the Wilderness, the Land of forgetfulness.*

And now strengthen your Heads, you weak Hearts, and gather strength, ye feeble Knees, for now is your Redemption near at hand. *And they roll'd a great stone to the door of the Sepulchre, and departed.*

Thus having as succinctly, as possibly I could, run over the Passion of our Dear Lord and Saviour Jesus Christ, in that method and order the Holy Scriptures have most perspicuously testify'd of him, both by the Prophets, and also the Apostles, I shall conclude all with that of the most Holy Apostle, and, for the present, leave his precious Body in the Grave, with Angels to attend his Call to his Glorious Resurrection, which the blessed Apostle, in these few words, proclaims.

*Ye Men of Israel! Hear these words, Jesus of Nazareth, a Man approv'd of*

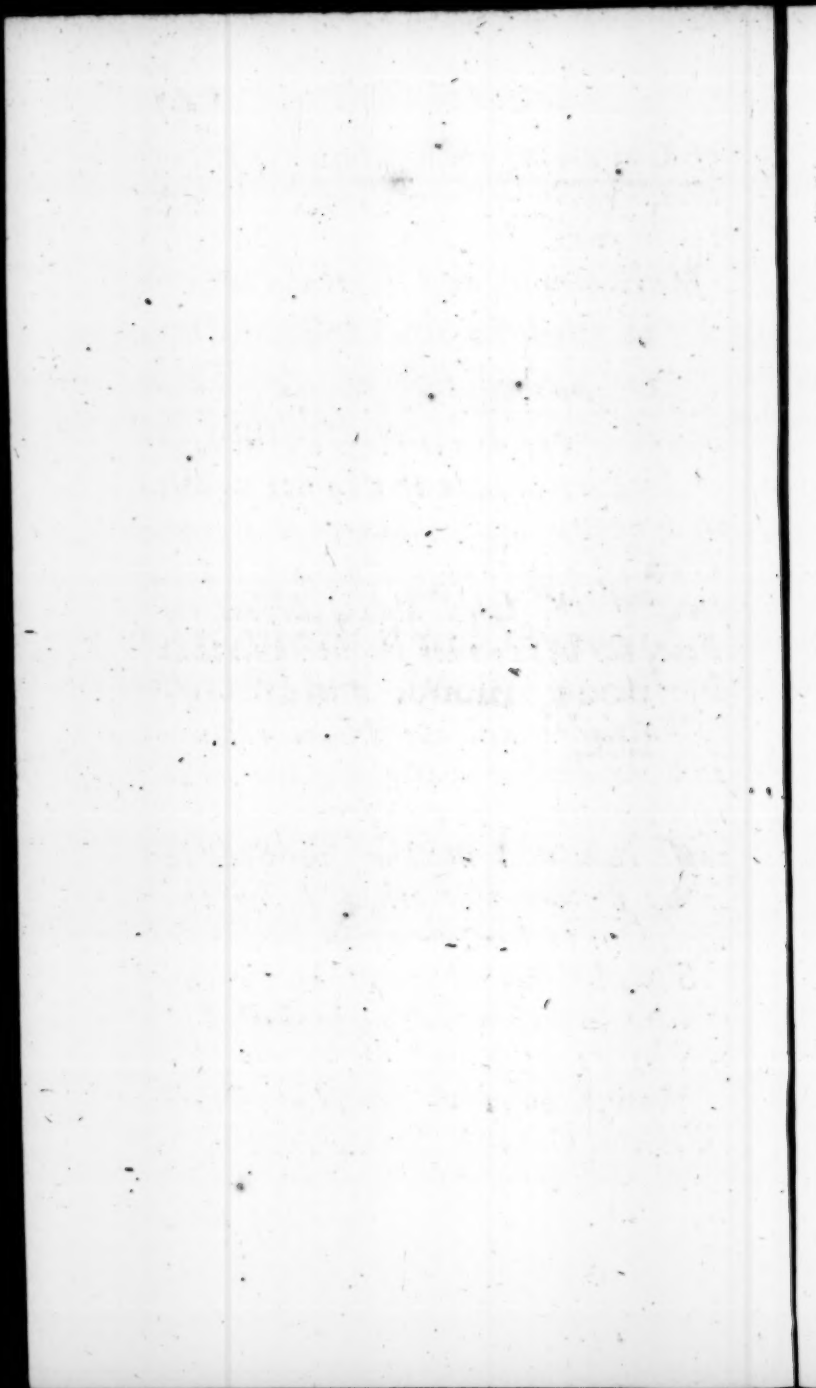
of God among you by Miracles, Wonders, and Signs, which God did by him in the midst of ye, as ye your selves also know. Him, being deliver'd by the determinate Counsel and foreknowledge of God, ye have taken, and by wicked hands have crucify'd and slain. Whom God hath rais'd up, having loos'd the Pains of Death, because it was not possible that he should be holden of it. But David speaketh concerning him, I foresaw the Lord always before my Face, for he is on my Right hand that I should not be mov'd.

Therefore did my Heart rejoyce, and my Tongue was glad, moreover also my Flesh shall rest in hope, because thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy One to see Corruption.

Thou hast made known to me the way of Life, and thou shalt make me full of Joy with thy Countenance.

Now, Glory to God on High, Peace on Earth, Good Will towards Men.

Medita-





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*Meditations and Ejaculations to  
be used in thy Closet, before,  
or immediately at, the Table  
of the Lord, or after thou art  
return'd into thy Closet again;  
Made and compos'd by the  
Author, from the Considera-  
tions of Christ's Merits, by his  
Body, Blood, and Interces-  
sion.*

**O** Lord! help the Sluces of my  
Soul to Pour out Tears a-  
bundantly, for my many  
Sins, heinous Sins, great and grie-  
vous Sins. O Lord, help me! O  
Christ, help me! O Saviour of the  
World, help me. O Lamb of God,  
help me! O Redeemer of the  
World, help me! O dear, and ever  
blessed

bleſſed Jeſu, Chriſt, and Saviour, help me ! I fear, I ſhall be drein'd dry too ſoon : I fear, I ſhall ſlacken too faſt. Help me, Lord, to a River of Tears, that I may pour out more, more, o penſive Heart and Soul ; more, more abundantly my Heart and Soul, to my God. This is Pleaſure indeed ; This is Joy un-expreſſible, thus to be thorowly, perfectly, and fully, employ'd in the Service of my God, for my poor Souls ſake.

This is the only Viand for my Soul to feed upon : This is the Bread, my Soul (O Heavenly Father !) eats, that the World knows not of. This is the only Wine, that cheers and makes glad the Heart of Man. This is the only Cordial for my fainting and drooping Soul. This is the true Water and Laver of Life to my Soul. This fetches out all Spots and Stains, all Pollutions and Crimes, of never ſo deep a Die, of never ſo long a Time, of never ſo large an Extension,

sion, never so remote in the World,  
never so secret & closely committed.

These thy Closet-Tears,  
and Sacramental-Tears,  
mixt with the Blood of  
thy dying Crucifi'd Sa-  
viour, will wash and fetch  
all out. This is the only Elixir of  
Life. This masters the strongest  
Lusts, the greatest Temptations.  
This is of such Power and Force,  
O Lord, that all the Devils in Hell,  
compact and conjoyn'd together,  
must give way to. This unties all  
Charms and Witchcrafts, Powers  
and Compacts, of Infernal Spirits.  
This dissolves and breaks in pieces  
all that a wicked Heart, murtherous  
Hand, an incensed Enemy, and an  
enraged Devil can do. This Cor-  
dial, this Laver alone, transports  
the Soul, and makes it live, even  
in Death it self: Whether of the  
most exquisit Pain of the Cross, or  
the Rack, or Fleaing alive, or Boil-  
ing in Oyl, or Roasting alive, Break-  
ing

*The compo-  
sition of  
this Hea-  
venly La-  
ver.*

ing on the Wheel, or tearing in sunder with Wild Beasts ; let it be of what Nature, Degree, or Quality soever. This Cordial bears the Soul up above the Cruelty, Rage and Malice, that the worst of Men, or Devils, can invent. Nay further, if this be rightly taken, and made use of, it appeases the Wrath of an incensed, enraged, and, otherwise irreconcilable, God.

O Heavenly Father ! this thou canst not withstand, so great force and power have Closet-Prayers, and Sacramental Prayers. One hour, spent thus closely in Communion with God, is worth Ten thousand elsewhere. These Prayers and Tears force open the very Doors of Heaven it self : And an enraged God cannot, nay, will not, longer hold out. A Saviour, a Redeemer, an Advocate, so dear and so near a Friend in Heaven, will prevail for us. And from this time our names shall be Recorded in Heaven, and  
writ-

written in the Book of Life in Red Characters of our Saviour's Blood, over every one of our Mansions he hath already prepar'd for us.

This is certainly the Security of our Souls against all Accidents of the Body, against Battels, and Murthers, and against sudden Death; against Fits of the Stone, Distortions, Convulsions, Twisting of the Guts, and the most exquisit Torment of the Bowels; against Palsies, Lethargies, Apoplexies, and all Deprivings of the natural Senses.

The continued course of these Duties is the only Antidote against scorching and burning Fevers. This preserves thee against, and in, decrepit Old Age, and decay and loss of Senses and natural Reason. This preserves thee from, and in, Bonds & Imprisonment, Storms, Tempests, & Shipwracks;

*A Soul, thus prepar'd & guarded, is defended against all these Accidents & Distempers of the Body, that may suddenly deprive us of our Sense and Reason, before, or when Death comes.*

H

against

against all Casualties and Afflictions, Anguish and Tortures of the Body; and (being effectually apply'd) against all Wounds of Conscience.

This Temper of Soul, and Interest in a Crucifi'd Saviour, makes one to grow (O Lord!) quickly weary of the World, and to slight and contemn all Earthly Delights. This makes thee earnestly *long to be dissolved, and to be with Christ*. This will make thee insult upon, and trample under, all Principalities and Powers, all Thrones and Dominions, and desire no longer to live, than thou canst be thus dispos'd, qualify'd, and employ'd. This will make thee (O my Soul!) to do no Evil, nor think any Evil with Allowance or Consent.

The Soul, O Lord! may and will be impos'd upon by the Body daily, in one degree or other; but what I do, I allow not. My Eyes, my Ears, my Nose, my Tongue, my Smell, my Taste, my Hands, and my Feet,

Feet, they all assault daily my poor Soul, in one way or manner or other, and let in a *Caterva* of Sins and Temptations, and are Cause, O Lord, of this *Psycomachia*, War between Soul and Body, which the Apostle *Paul* too well knew, and made his complaint of, saying, *I have a Will in my Members, that Wars against the Will of my Mind, and leads me Captivate unto Sin and Death. O wretched Man that I am!* One look from thy Heavenly Eye, dear Saviour, or one Glimps of thee, one hour of Closet-Devotion, or Sacramental Devotion, will make me *more than Conqueror* over all, and say again, with the Apostle, *Thanks be to God, through Jesus Christ our Lord.*

This is all that a poor Soul can do, or that God doth require of thee, strong Prayers and Tears, mixt with the Body and Blood of thy Saviour, is all thou art able to give for Heaven it self.



He that calleth, cryeth, weepeth, mourneth, and cometh thus to me, I will in nowise cast out. This is all that God doth require of thee, *To do Justice, Love Mercy, and walk humbly before thy God.* This shall seal the Bonds of the everlasting Covenant between God and my Soul, written in my precious Saviour's Blood; and he himself shall be a standing and an abiding Witness to each Covenant; (*and I will make with thee an everlasting Covenant, the sure Mercies of David,*) and himself shall be my Advocate, to plead my Title to an *Inheritance incorruptible, that fadeth not away*, reserv'd in Heaven for me, O my Soul. If any man sin, *we have an Advocate with the Father, Jesus Christ the Righteous*, daily making Intercession for us.

When thou art meditating, praying, or reading thus, my Soul! take not thy Eye, nor thy Heart, off, but go on with it; thy God is at the  
end



*and Ejaculations.* 149

end of it, Heaven is at the end of it,  
and thy Redeemer is at the end of  
it. This is thy *Viaticum*. This is  
Jacob's Ladder thou art ascending.  
It's the sure and certain way to Hea-  
ven and eternal Life.

This is my Saviour's Advice ; and  
I dare, and will, put thee, my Soul,  
upon the Dependence and Assurance  
of it. Ten thousand to one for thy  
Security. Enter into thy Closet, shut  
the Door about thee, and Pray (in  
this manner, already propos'd,)  
strongly and earnestly, to thy Fa-  
ther in Private, and he will reward  
thee openly ; That is, give thee, my  
Soul, all things necessary for thee  
in this World, and in the World to  
come everlasting Life.

O my Soul, when once thou art  
come to tast this Heavenly Food,  
and relish it aright, this Cordial of  
Life, what Sweetness, what Plea-  
sures, and what Delights doth it  
bring ! O Heavenly Father, and e-  
ver blessed Redeemer, this Laver

alone, to wash and rince my polluted Soul in, will make it fit to be presented to the Lamb upon the Throne, *without Spot or Wrinkle, or any such thing*; And this I beg with all Humility and Devotion that I am able to do, upon the Account, and for the Sake, of my ever blessed Redeemer and Advocate, concluding in that Heavenly Prayer he himself hath taught me, saying, *Our Father, &c,*

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*A PRAYER for the Au-  
thor or Reader.*

**O** Lord! assist me so with Thy Blessed Spirit, that all that I have now Written or Read in this foregoing Work, may always be fresh upon my Heart and Soul; and grant me, O God, that at this time, I may pour out my Soul unto Thee upon my bended Knees, in such like Prayers and Supplications that may be prevalent with Thee, my Heavenly Father, to guard and defend me this Day from all manner of Sins and power of Temptations whatsoever. More especially against all those Sins that do so easily beset me, and meet me at every turn; those Sins thou knowest, O Heavenly Father,

ther, are my familiar and prevailing Sins, that now by the special Concurrence of Thy Blessed Spirit, I may be able to strike at the very root of them all, and, like *David*, kill the *Goliath*. Give me, O Lord, a true rectify'd Spirit, Sanctify'd throughout to overcome all Infirmities and Corruptions of Human Nature. And that I may betake my self sincerely to the great Business of the Salvation of my Soul. And that, with the Blessed Apostle, *I may run the Race that is set before me, looking unto Christ Jesus the Author and Finissher of my Faith, who, for the Joy that was set before him, endur'd the Cross, despis'd the shame, and now is set at the Right Hand of God, daily to make Intercession for me. For him, O Heavenly Father, hast thou highly exalted, and given him a Name above all other Names, that at the Name of Jesus every Knee should bow, both of things in Heaven, and of things on Earth.* O sweet Jesu,  
O

O blessed Jesu, who can but bow  
to Thee, and supplicate to Thee, and  
pour out their Prayers and Tears to  
Thee, that left the Bosom of Thy  
Father, and all the Adorations and  
Chorus's of Saints and Angels, and  
came down from Heaven to suffer  
the cursed and ignominious Death  
of the Cross for my Sins ; to have  
thy tender Hands, that were always  
doing of Good, and healing Dis-  
eases ; and thy blessed Feet that al-  
ways kept the steady Paths of E-  
ternal Life, now to be turn'd, twist-  
ed, extended, distorted, disjoynted,  
and Nail'd to the Cross, to drink  
the Vinegar and Gaul of Thy Fa-  
ther's high Displeasure, for my  
great and grievous Sins, to have Thy  
most sacred Sides pierc'd, and to  
gush out with Water and Blood.  
To see Thee all over sweating, and  
pouring down Streams of Blood  
from the Crown of Thy Head to  
the Foot of the Cross, and to suf-  
fer all this for my great, grievous,  
and

hainous, Sins, and abominable Iniquities.

Nay further, O Dear Jesu, to see Thee endure, and to lie under Thy Father's Wrath, and the pressure of all these Agonies and Torments, which made Thee bitterly to cry out, *My God, my God, Why hast thou forsaken me?*

O Lord! What shall I do? Who is able to behold Thee longer? Who can but love Thee, and in loving Thee, adore Thee, with infinite, unbounded, and unmeasurable Love, and desire earnestly to be Dissolved, and to be with Thee? But if it is Thy good Pleasure to spare me longer, let the true Love and perfect sense of all this Love and Suffering of Thine, my Dear Lord and Saviour, help me to live up to that exact Pattern thou hast left me here of Meekness, Lowliness, Humility, Charity, Forgiveness, Bowels of Pity, and Compassion, and that a perfect sense  
of

of Thy Crucifixion, may always be fresh in my Heart and Soul, that so it may beget in me a compleat hatred and dread of all Sins; that, in the whole Course of my remaining Life, I may be preserved and defended from the like Sins, that I run not the danger of Eternal Damnation. And that the inexhaustible Bowels of Thy Mercy may take pity of me, so that I Crucifie Thee not again, but, being delivered from all Iniquities, by thy most mighty Power, may, with finishing my Course here, be receiv'd into the open Arms of Thy Eternal Salvation. And this I most heartily beg upon the bended Knees of my Soul, for Thy sake only, and upon the alone account of Thee, my Dear Lord and Saviour, and ever-blessed Redeemer and Advocate. *Amen, and Amen.*

*A Death-*

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*A Death-bed Meditation.*

**I** Owe to God a Death, as his Son did for me. Ever since I have been born, I have been failing to this Haven, and gathering Patience to comfort me in this Hour; therefore should I be one of those Guests, that would not come to the Banquet, when they were invited? What hurt is there in going to Sleep? In going to Paradise? I shall lose nothing but the Sense of Evils, and anon I shall have greater Joys than I feel Pains, for my Head is in Heaven already, to assure me, my Soul and Body shall follow after. *O Death! Where is thy Sting?* Why should I fear that, which I would not escape, because my chief Happiness is gone before, and I cannot have it, unless I go to it? I would even go through Hell it self  
for



for Heaven ; and therefore , if I  
march but through Death, I suffer  
less than I would for God.

My Pains do not dismay me, be-  
cause I Travel to bring forth Eter-  
nal Life. My Sins do not fright  
me, because I have Christ my Re-  
deemer there. The Judge doth not  
astonish me, because I have the  
Judges Son my Advocate. The  
Devil amazes me not, because the  
Angels pitch their Tents about me.  
The Grave grieves me not, because  
I know it was my Lord's Bed. O,  
that God's Mercy to me might  
move others to love him : For  
the less I can express of it, the more  
it is.

The Prophets, and the Apostles,  
are my Fore-runners ; every Man  
will go before, or follow after. If  
it please God to receive me into  
Heaven, before them that serv'd  
him better, what Thankfulness do

I owe him, and because I have deferr'd my Repentance till this Hour, whereby my Salvation had been cut off, had I dy'd suddenly?

How doth my God, in his infinite Mercy, to prevent my Destruction, call me by this lingring Sickness, and prepares me for my End, and makes me, by wholsom Pains, weary of this beloved World; lest I should depart unwillingly, like to those, whose Death is their Damnation.

Thus he loves me while he beats me, and his Stripes are Plaisters to cure my Sores; therefore, who shall love him, if I displease him? This is my whole Business now, to strengthen my Body with my Heart, and to be contented as God hath appointed, until I can Glorify Him, or He me. If I live, I live to Sacrifice; if I dye, I dye to my Sa-

VIOUR 3

viour; for Christ my Saviour is  
Sacrificed for me, and therefore  
should I fear Death, I have not that  
Faith and Hope I have profess'd,  
but I doubted of God's Truth in  
his Promises: Whether or no he  
will forgive Penitent Sinners,  
(which I fear not,) *Come, Lord  
Jesus*, for now thy Servant cometh  
into thy Everlasting Arms of Mercy.  
I commit my Soul into thy Hands,  
O Heavenly Father; *Come, Lord  
Jesus, come quickly.*

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*A Let-*

*A Letter written to his Friend,  
in his Sicknes.*

*Beloved,*

**I** Marvelled not, that you have Pain, for you are Sick; but I marvel, that you cover it not, for Offences; because the Wisdom of Man is to bite in his Grief, and always to shew more Comfort in God, than Pain in Suffering. Now God calleth to Repetitions, to see, whether you have learn'd more Patience, and Constancy, than others. If Sicknes be sharp, make it not more sharp by Frowardnes: But know, this is a great Favour to us when we dye by Sicknes, that makes us ready for God when he calls us.

Now you have nothing to think upon but God, and you cannot think upon him without Joy: Your Grief  
pas-

passes away, but your Joy will never. Tell me, Friend, or Patient, How many Stripes is Heaven worth? Is my Friend only Sick in the World, or his Faith weaker than others? You have always pray'd, *Thy Will be done*, and are you now offended, that *God's Will* is done? How hath the Faithful Man forgot, that all Things, (even Death it self) turn to the best, to them that love God?

Teach the Happy, O Lord, to see his Happiness through Troubles. Every Pain is the prevention of the Pain of Hell: Every Ease, in Pain, is a fore-tast of the Ease, and Peace, and Joys, in Heaven. Remember therefore your own Comforts to others before, and be not impatient, when there is most need of Patience; but, as you have ever taught us to Live, so now give us an Example to Dye, and deceive *Satan*, as *Job* did.

F I N I S.

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for, and sold by, Samuel  
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